

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

HEAVEN REVISED.

AND A VOICE SAID UNTO ME, "WRITE."

"It Shall be Given You in That Same Hour What Ye Shall Speak."

MRS. E. B. DUFFEY.

CHAPTER IX.

FIT TEMPLES FOR HOLY SPIRITS.

I had, from the first, been anxious to return to the earth and communicate with the dear friends I had left there; and when I realized that I had not sufficient knowledge for that, I was still anxious to be permitted to go where such communication was held and behold from the spirit side of life that which I had often beheld and taken part in from the earthly side. True to my belief in Spiritualism I had faithfully attended the weekly circle, and had received the various manifestations and communications with more or less grace. Though my faith was founded on a rock and could not be shaken, there had, nevertheless, always been a feeling of dissatisfaction, away down deep in my heart, that the words of inspiration which were addressed to us from the spirit spheres, were not more inspired, more worthy of the source from which they emanated or were supposed to emanate.

The time finally arrived when I was permitted to attend the very circle of which I had once been a member. A dozen or more persons sat in a semi-darkened room, clasping one another's hands. Around them were circles upon circles of spirits, of every grade, all anxiously awaiting an opportunity to communicate with those of earth. Of the mortals present three or four were recognized mediums, possessing diverse gifts. Two or more of these were attended by their little familiar spirits, through whose agency the communication of others was usually received.

Various motives had brought the remainder of the circle thither. Some were actuated merely by curiosity. One or two came with an earnest and honest desire to investigate. The larger number were simply anxious to hear from their departed friends; but of the entire number not more than one or two were really seeking spiritual light and truth; and each one attracted around him spirits whose moods and motives corresponded with his own. There were idle, mischievous spirits, bent on having a good time; there were earnest spirit investigators, ready to second the efforts of mortals; there were those who had recently departed from the earth, and were most eager to send back a word of comfort; there were high and pure spirits who sought an opportunity for impressing mortals with the grand truths which Spiritualism holds in reserve for those who truly desire them.

A clairvoyant first spoke, and described the spiritual forms which were presented to her vision. As I listened to the descriptions, I who beheld the spirits described, looked at Margaret in amazement. A youth nearing manhood was represented as an infant, still dressed in earthly baby habiliments. A man apparently in the prime of life, grand and glorious in his presence, was depicted as decrepit with age, and wearing an earthly garb of a century ago. In no case did age, appearance or garments in any way correspond with the actual presence before me; and when a spirit from one of the lower spheres, with a mischievous leer upon his countenance, gained possession of the medium, and I heard a description of Jesus

with the crown of thorns upon his head, giving also the name of Jesus, my disgust and indignation had reached their height.

I turned to Margaret with impatient, angry words. Was clairvoyance after all only a delusion?

"No, my child, no; you do not understand. Let me explain. Neither mortal eyes, nor spirit eyes in mortal form can behold spirit. It is too ethereal to be perceived. But for purposes of identification it is possible to impress the medium's brain so that he believes that he sees; and in order to make the identification complete, this impression is almost invariably of the spirit as it appeared while still dressed in mortality, the impression corresponding with the memory of friends. It is not a delusion; it is not even a deception. But those who are content to stop at this phase of spirit manifestation, and seek nothing further, know nothing whatever of Spiritualism. They accept the guarantee for the thing itself; that which is offered in testimony of truth for the truth."

"But why was that deception about Jesus permitted?"

"Truly that was a deception; but when you visited the lower spheres, was it not explained to you that spirits of a low grade, who have no clear perceptions of right and wrong; take pleasure in deluding humanity? It affords them rare amusement. The ignorant and credulous offer themselves as willing victims to this class of spirits."

"But how can humanity protect itself from the impositions of this class?"

"The way is very plain. Let mediums themselves in their personal characters rise above them, and they cannot approach them for purposes of evil; and on the other hand, let mankind at large bring to the study of these phenomena its reason and its judgment. Let it not take all spiritual utterances on faith, simply because they are spiritual in their source. Let it discriminate between the good and the evil, the wise and the foolish, that which it accepted will benefit, and that which will prove injurious. But to return to the subject of mediums, study this clairvoyant, and see what she is."

I did so, and her character was revealed to me, showing me that she was not only ignorant and credulous, but with no clear convictions of duty, no just conceptions of the importance of her mission as a medium of communication between the two worlds. The display of clairvoyant powers concluded, one spirit after another took possession of her organism for a brief time. The communications of those who wished to speak to earth friends were for the most part brief and unsatisfactory, though several names were correctly given. Why was this? In answer, the power was given to me to perceive in part the method of communication. The impression was made upon me, and the work performed through the brain of the medium, and this being dull and untrained, responded but faintly to the touch of spirit hands. One of the higher band of spirits found opportunity to attempt communication through her; but what a look of dismay and discouragement came over him, when he heard his brilliant thoughts dulled, the truths he would utter obscured, his meaning perverted, and his very language marred in passing through the channel of this woman's intellect. Disappointed, he soon ceased his efforts, and again a degraded spirit stepped in, and with scarcely a break in the discourse, proceeded at some length with a jargon of ideas, and a grammar eliminated of all recognized rules; and when he concluded, he announced the name of one of the most brilliant statesmen America has ever known. This name was received with a rapture of delight by the boon companions of the medium; and the words were equally expressive of their pleasure. Oh, it was rare fun for them.

Then a second medium was controlled by one or more spirits. I could look into his heart and see good impulses there, but also impurity and lack of high principle. He, too, though not so much the plaything and jest of mischievous immortals, drew around him only a lower class of spirits, and nothing of any real spiritual value was received through his mediumship; and as I studied him, I saw that it was impossible that there ever should be until he was radically changed. This instrument, like the other, gave forth only weak and discordant notes, even when played upon by master spirits, because it was imperfect and out of tune.

A third medium opened her lips in her turn, and I waited anxiously to see and hear what would be the message, and how delivered. Again I was given that inner perception of character. I saw a woman of weakly good impulses, superstitions in her nature, and with a zeal for her faith which was only excelled by her ignorance. Only partially controlled by unseen powers, she allowed her eagerness and her imagination to run away with her. She mistook her own impulses for genuine impressions from the Spirit-world, and the truth she gave was a medley of truth and falsehood, reality and delusion; the whole so debased by ignorance and misconception as to be utterly worthless. Yet the woman did not intentionally deceive. She was a victim of her own zeal and her own mental delusions; while other victims, enshrouded in the same mental and spiritual darkness as herself, listened intently and even reverently to what she said, and accepted her words without question.

"You see," said Margaret, "what we have to contend with in our attempt to establish communication between the material and spiritual worlds. Not only must man look

through a glass darkly in his attempts to behold the light, but the glass is too often unnecessarily obscured by ignorance, folly and evil. We need patience."

Almost disheartened, I then turned my attention to the fourth and last medium, to see if any hope were left of communication of truth from the Spirit-world. As I studied her from my vantage ground of the Spirit-world, from which we can look through the disguises of the flesh, I found that she was a woman of quick perceptions, keen discernment, true to the heart's core, and fully appreciating the privileges and duties which fell to her because of her peculiar gift. I had known all these four mediums while I had been in the flesh, and had gained a tolerably accurate estimate of their different characters, but had never realized as now that the important bearings these characters and acquisitions had upon their mediumship. As I still regarded the fourth speaker, I noted that she was surrounded only by bright spirits. As others approached her, they seemed restrained at a certain distance by some invisible barrier which, try as they would, they could not pass. She was herself true, and therefore in the annals of uttered words of truth. She was intelligent, and did not unwittingly pervert the truth. All her desires and aspirations seemed to be directed heavenward, and the cry of her soul seemed to be: "Oh, make me worthy—make me more worthy of the mission to which I am appointed!" And a bright band of angels, as if in response, encircled her head with a glowing diadem of stars, while their hands were extended above her in benediction. Even she was not perfectly capable of becoming the messenger and best of those who have passed to the Spirit-world from the earth life; but then how few there are—where can they be found—who are thus in all things capable!

But still another shock was in store for me. Words were spoken in which there were much wisdom—words which were not unillustrative in the annals of literature, whose possessor had passed to spirit life more than a generation ago, was given. I felt my heart sink within me. I knew the spirit thus named was not present. I had already sufficient knowledge to feel assured that he passed onward to a sphere whose inhabitants do not return to earth. Was there, then, no dependence to be placed in the utterances of mediums? Were even the best liable to self-deception? Margaret, ever watchful, divined my thoughts.

"Look," said she, pointing upward. And as I obeyed her I beheld, or seemed to behold—for it was not sight, it was a perception as strong as the sense of seeing—a succession of links extending from sphere to sphere, and from spirit to spirit, and on this chain of links the thought has been conveyed, originating far heavenward, and descending from spirit to spirit, until it had finally found utterance on earth. Oh, these wonderful spiritual bonds, which can bring truth in communication with the higher spheres, and bind all together as a perfect whole!

On this occasion I realized as I had never before the difficulties which beset the Spirit-world in its attempts to establish communication with earth. Mortals themselves are so ignorant of the necessary conditions, then their imperfect natures draw around them naturally inferior spirits, which do not utterly thwart the efforts of the higher purer ones. Then mediumship being, as it might be said, an accident of the physical and mental organization, mediums are as a rule so unprepared for the work required of them. Untrained, too often the reverse of spiritual in their natures, too often without a sense of moral responsibility, from such keys to the spiritual instruments, though their can never hope to hear the melodies of heaven. The first need of Spiritualism, fully recognizing the grave responsibilities resting upon them, and seeking to fit themselves in every way for their work.

How clearly I see now, as I did not see in earth life, that the more fully mediums cultivate themselves in every direction, the less the labor of their spirit visitors who have a work to do in the mortal world, and can only perform it satisfactorily by the help of mortal agency. The wiser, purer and truer is the medium, not only will a higher class of spirits be attracted, but truth itself will be less adulterated in passing through his or her intelligence. As water to the spectator, apparently takes on the color of the glass which contains it, so must the nature of the medium tinge and modify all that to which he or she gives utterance.

At last the supreme moment was come. I was permitted to attempt the control of a human organism. That which seemed so easy, I found very difficult, but I was kindly instructed and assisted until I finally succeeded in uttering a few words, and in partially establishing my identity. From one point my effort was very unsatisfactory, and while in earth life that it should be. Then I had resolved that I would make no blunders, utter no foolishness, and that my tests should be perfect. But I fell far short of my earth-born intentions. Perhaps I may reach them in the future. I shall try. There was, however, supreme satisfaction in having been allowed to make the effort, and in finding that I was even partially successful. To succeed at all now, meant greater success at some future periods.

There was one incident which I came very near forgetting to relate. Among the many spirits of nearly all grades which thronged to the spirit side of this earthly scene, after a time there entered one who seemed unlike all the rest. Though he bore the outward form of manhood, he seemed almost to belong to a lower order of beings. Upon his face was a vacant expression, as if intelligence were nearly lacking, and in its stead was almost the look of a wild beast. He seemed scarcely to see or to hear what was going on around him. Indeed he must have been blind and deaf to most of the spiritual happenings; but crouching down in an abject attitude, he remained silent and motionless. Was he conscious of what was passing? If he was, for some time he gave no sign, and I presently became satisfied that the direct spirit utterances fell on deaf ears. But after a while a dull curiosity seemed to be awakened in what the mediums were saying. It was plain he heard them, and perhaps indistinctly saw them. Neither the reprehensible deceptions of the lying spirits, nor the discouraging failures of the true ones, seemed to make more than a surface impression upon him. But finally, when through the agency of the only worthy medium present, beautiful truths were being uttered, his face took on a new expression. I was impressed to watch him intently. He looked perplexed, as if some faint, far-off memory was struggling to the surface. The words had recalled something which he had so long forgotten that it had almost become to him as though it had never happened. The struggle went on, and at last memory was triumphant. An expression of intense pain swept over his face, and then was followed by fearful passion. What was it? I could not tell. Was it a far-off innocent childhood and of a time before he had all but murdered his own soul, and thus sent it to a long sleep? No; I could not tell. But, snapping and snarling like a wild animal, and uttering broken sentences as if half-forgotten but terrible oaths, the man crept away with hideously contorted motions, not even seeking to rise to his feet, but using all fours. The spectacle was a horrible one.

"You have beheld the first awakening of a soul from its death-like lethargy," said Margaret, who too had witnessed the scene. "It can never sleep again, but through agonies untold must begin to work out its own redemption. He will be attracted hither again and again, each time to retreat in the same fury of debasing passion, until after many times he will become calmer, and will stay and listen, and will hear a few words, perhaps, which shall shed a little spiritual light upon him; and from merely feeling he will begin to think. He has a long and weary way before him, for he is just setting out upon the road; but though he knows it not, his face is turned toward the light—toward the light only—it does not reach him yet."

Poor, lost human soul! Oh, the outer darkness where it has so long dwelt! Oh, the weeping and wailing and gnashing of teeth which must be its portion before it finds itself in the light of divine truth and warmed by divine love!

[TO BE CONCLUDED NEXT WEEK.]

A DEAF MUTE'S EVOLUTION.

How the Spirit May Get on With Only One of the Five Senses.

The Accomplishments of Laura Bridgman, Who in Infancy Lost Her Sight and Hearing and the Senses of Taste and Smell.

to the Editor of the Religio-Philosophical Journal:

A Boston letter to the N. Y. Sun, gave an interesting sketch of Laura Bridgman, which should be read by all Spiritualists, illustrating as it does the great powers of the human soul. It is just half a century since the popular heart of the country went out in pity toward one who has ever since been regarded as the most afflicted of human kind. Almost every middle-aged man and woman in New England remembers the story of Laura Bridgman, the blind deaf mute, whose fate has made a more standard example of patience and submission in Yankee homes and schools than the more ancient record of Job and his sorrows. Perhaps no better demonstration could be found of the fact that happiness is a matter merely of relative and not of absolute conditions than in the history of peace and content that has followed and still follows the life of Laura Bridgman. Certainly her sisters in this community would rank as happiest among women did they possess in the same degree her calm serenity and unselfish devotion. Possessing but one unimpaired faculty—that of touch—Miss Bridgman has become a cultivated woman, fairly well acquainted with the world and its life, as far as it is in the power of language without physical demonstration to convey ideas. It is a constant marvel to those around her that she understands and appreciates so much, and that she is able to make such wonderful use of the single sense that is left her. Miss Bridgman is now a woman of 57 years, and she still makes her home for the greater part of each year at the Perkins Institution for the blind, where she first received, fifty years ago, instruction in the use of language from the late Dr. Howe. In form and feature she is not unlike many women of her age, except that a rare delicacy of organization, both mental and physical, impresses every one who meets her. Although

not robust, she is seldom ill, and her health is probably as good as that of most ladies of her age. She dresses plainly, and her appearance in this respect is best described as old-fashioned.

The question always asked first by any one who has not heard the story of Laura Bridgman's life is, How was the first idea of words and language conveyed to her mind? Miss Bridgman's infirmities date from the second year of her childhood. A severe attack of scarlet fever destroyed the four senses of sight, hearing, taste and smell. Her sickness continued for fully six months, and it completely wiped out all memory of her early infancy. Aside from this circumstance in her case, it is said to be a fact by competent investigators that no case is known of a person who can trace anything in memory back of the second year of infancy. So in Laura's case there never has been the faintest recollection of the use of the two chief senses which she lost. In much that she says and writes, she often refers to the beauties of light and sound, especially of the former, but she has no adequate conception of either. How can she have? How can it be possible to convey in words even a vague impression of the beauties of a landscape to a mind which cannot do more than dimly wonder what the great principle of light may be? Or how can any idea of a grand harmony be brought to one whose only conception of sound must be gained by the trembling of the floor under a friend's footstep, of the concussion of air following a cannon shot. A great deal of patience was required to teach Laura the rudiments of word signs. It was accompanied by attaching to every article in common use its name in raised letters. Having mastered that idea, she readily learned the deaf-and-dumb finger alphabet signs for the same objects, and thereafter her progress was remarkably rapid.

Most blind people are passionately fond of reading, and the occupants of the Perkins Institution have a large raised letter library. Miss Bridgman cares very little for reading. She much prefers that some one should read to her by hand, sign from newspapers and religious books. She is extremely sociable, and earnestly keeps up a silent conversation whenever opportunity affords. Her daily routine is a quiet one. She lives in one of the four cottages on the grounds of the institution in South Boston. She has the sole care of her room, which is a model of neatness. She is very skillful with the needle in ordinary and fancy sewing. Many a sharp-eyed seamstress would envy the speed with which she threads her needle, even if it be a fine one. She does it placing the end of the thread and the head of the needle in her mouth, and in an instant the threading is accomplished by the end of her tongue. Thread lace, very delicate, she knits rapidly, and in the course of a year makes a great deal of it. She is also a faithful correspondent, unless she be overwhelmed by letters from people whose sole object is curiosity or to obtain an autograph. Her writing is stiff and angular, like that of most blind people, but it is remarkably distinct.

A simple guiding device for the pencil is used by her and by most blind writers. Beneath the paper on which she writes is placed a sheet of pasteboard covered with white depressions, each about an eighth of an inch square (the size of the body of a small letter), three-eighths of an inch apart, and arranged in horizontal lines to correspond with the lines of manuscript. The body of a letter is made over each depression, and it extends above or below with such letters as it is necessary.

One of Miss Bridgman's daily duties during the school year is to assist in the instruction of one of the kindergarten classes of blind children. They all learn the hand alphabet, and her work among them is a delight both to her and to her pupils.

Scientifically considered, Miss Bridgman's case presents many interesting features bearing upon the degree of skill which the training of a single faculty will develop. The senses of smell and taste have in some degree returned to her. She can detect pungent odors and knows the difference by taste between articles of food which are dissimilar, but neither sense is a source of pleasure or much profit to her. The destruction of hearing and sight was so complete that the ear-drums and eye balls are gone, the latter removed by operation some time after her illness in order to stop pain and inflammation. The sense of touch which remains to her has reached a higher degree of cultivation and perceptive power than was ever attained in another human being. By sense of touch alone, which interprets the waves of air upon her face, she can tell in walking on the street whether buildings abut closely upon the sidewalk or there is an open space intervening. More wonderful still, she can perceive in the same way—and other inmates of the Perkins institution have the same power—whether a fence lining the walk is made of pickets or is of solid boards. Mr. Anagnos, the director of the institution, says that Laura and two or three others of the blind inmates are able to perceive accurately, by means of reflected heat or air waves, whether a building they may be passing is of brick or wood.

Some time ago several scientists, one or two Harvard professors among them, made an interesting test of Miss Bridgman's delicacy of touch. They undertook to measure the distance at which she was able to detect the separation of two points. Take, for instance, two pins, and hold them together with points side by side. Touch the points

(Continued on Eighth Page.)

BLIND TOM AT HOME.

Feeling the Sunlight and Imitating the Church Bells and the Singing Birds.

Editor of the Religio-Philosophical Journal:

Blind Tom the musical African, has not been able to appear in public for some time, but a reporter of the New York *Sun* looked him up the other day, and found that he was as much of a character as ever. In old-fashioned St. Mark's place, just east of the bustling Bowery, stands an old-fashioned, marble-stopped dwelling that is a marked spot in that noisy corner of the town. At varying intervals daily the music of a sweet-toned piano floats softly from the interior of the old house and mingles a delightful harmony with the dull hum of traffic in the populous thoroughfare. Men and women hurrying to and fro in the street stop often and listen to the strains. The fingers that deftly touch the keys and draw such wondrous symphonies from the instrument are those of a strapping big negro who sits at the piano in the spacious back parlors, and for hours sometimes those residents who are fortunate enough to have living quarters in the houses in Ninth street, whose back windows look upon the rear porch of the old-fashioned dwelling, have a rare and delightful treat. The back windows of the old dwelling, reaching from floor to ceiling, are open to the June breeze, and the sunshine and all the wondrous variety of melody that the negro draws from his grand piano floats out upon the balmy air in waves of captivating sound.

Every once in a while the stalwart African will start up from his seat and rush out upon the porch, and pace up and down like an imprisoned animal, beating his chest and moaning piteously. A railing that reaches above his waist completely cuts off access to the little garden patch that blooms in the back yard and he runs his hand along it as if he were trying to find a stairway to the garden. "How are you Tom? What's the matter?" some one who has been listening is sure to say when the musician makes such sudden appearances on the porch. Their greeting is always cheerful, for all the listeners know well that the big chested negro is none other than Blind Tom, the famous Ethiopian pianist, who never appears in public. He is suffering from some nervous complaint that renders a repetition of his stage performances impossible.

For hours daily he tramps up and down the porch in his slippers, clad in blue trousers and a dark flannel yachting shirt, bare-headed and uneasy. He behaves like an imprisoned bear, at times crouching on all fours or dancing up and down in a mysterious delirium. He has worn a ridge in the flooring of the porch near the hand rail by his restless promenade to and fro. Music or harmonious sounds seem to be the only influences that ever divert him from these capers on the porch.

One Sunday recently the chimes in Grace Church steeple on Broadway began to ring, and the echoes, softened by the distance they had traversed, struck Tom's ear with a sweet tinnitulation that reproduced in his mind the beautiful hymn, "Nearer, my God, to thee."

In an instant the blind giant ceased his tramp on the porch, and, resting his hand on the railing, raised his sightless eyes to the sky, and turning his head in the direction of the chimes, stood like a statue, listening with rapt attention to the melody. The echoes died away finally, and, waiting some moments to hear if they would continue, he groped his way through the open window into the parlor, and, seating himself at the piano, ran his fingers over the keys in a sudden inspiration. What he played was an imitation, as perfect as the piano would allow, of the music of the chimes. Tom repeated the same stirring imitation when a little later the chimes again rang out upon the June breeze.

Then he rose from the piano, went out on the porch and listened, in a curiously intent way, to the noise made by the flapping wings of a flock of pigeons, whose cote is built against the wall of an adjoining house.

The sun meantime rose so that its hot rays broke past the shade of a tree in the garden and beat against the side partition of the porch. The big negro leaned on his hand against the partition. He withdrew it the moment he felt the heat. The sensation seemed to puzzle him, for he placed his hand on the partition again, withdrew it a second time, and began to stroke it and ponder it. He stood in this way stroking his hand for many moments. Then he looked up and smiled. It had dawned upon him at last that what he had felt was sunshine. He held both hands aloft, and groped in the air until he discovered by his sense of feeling that he was standing in the rays of the sun. He remained on the spot motionless, with his sightless orbs opened wide to the golden rays and laughed with the glee of a child who has found a new plaything.

One day last week when he had found the sunlight in the same groping way a servant girl, with a high keyed, discordant voice, began to sing "White Wings" as loudly as she could. She was at work in a dwelling some distance from Tom's house, but he heard her voice distinctly. It appeared to grate upon his nerves terribly, and he dashed up and down the porch in rage, and finally turning his face in the direction of the singer he let loose the vocal batteries of his wrath full upon her.

"Shut up, can't you?" he screamed. "You ought to be ashamed of yourself to make such a frightful noise."

He poured out rebuke in this frantic style for many minutes, while tenants of surrounding houses, who had a strongly grounded prejudice themselves against the servant girl's vocalization, roared with laughter.

"Give it to her, Tom?" some of them cried approvingly. "She deserves it."

Every time the girl tried to sing after that she ran against the same torrent of rebuke from the Negro musician. She tried desperately to sing him into silence, but failed to stop the stream of angered criticism.

His method of complimenting good musicians is as flattering as this rebuke of discord is severe and maddening. There are some cultivated vocalists and pianists in the Ninth street flats, whose rear windows look out on his porch, and he stands and listens, smilingly whenever the trained voices practice, or the pianists, who in this instance are young women, play. Then he dives into his parlor and plays the music of the song, or repeats the piano air on his own grand piano. It is a mighty popular way of showing his appreciation.

For several days last week workmen were busy painting the railing and partitions of the porch, and putting down a carpet on the worn floor. During all this time Tom himself was invisible, and the neighbors, who enjoyed his capers and his piano playing, began to comment anxiously on his continued absence.

"I wonder where Tom can have gone to?" said one of the tenants of the Ninth street flats as he sat in the sunshine.

"Give me that piccolo," exclaimed a fellow tenant, "and I'll fetch him out."

The last speaker raised the piccolo to his lips and sent the notes of the pretty ballad, "My Nelly's Blue Eyes," floating over to the porch. He played cleverly for several minutes without effect. Then there was a commotion in the parlor, the bolts of the big window were suddenly unlocked with a clang, and Blind Tom plunged out among the paint pots that littered the porch, holding his big black hands among the freshly painted railing, and leaned over, with a smile lighting up his dusky face, to catch the piccolo notes.

When the ballad was finished he groped his way back to the piano, and, pressing his paint-smeared fingers to the keys, played the ballad himself and the high notes. Then he dived out on the porch again and waited anxiously for some more music from the piccolo player.

A bird flew into the garden while he waited, and, perching upon a branch that nodded near Tom, swelled its little throat in a sweet anthem to the sunshine and the balmy breezes. The negro's blind eyes again turned heavenward, and the black face lighted up with joy. Tom turned his ear so that he could catch every note of the feathered singer's melody, and he drank it in as one bird might drink in the fragrance of a flower. When the song ceased he went back to his piano and reproduced the notes with a fidelity that was marvelous.

Then he shut the windows, and was seen no more that day on the porch. He had made up his mind that he would not hear any sweeter harmony than the unwritten music that poured from the tuneful throat of the little bird.

Day by day passes thus in the old-fashioned house with the afflicted blind musician awaiting new delights that come from unexpected harmonies of sound. Watched by a guardian, freed of all care, and giving himself up to the whims and emotions of an eccentric personality, this strangely inspired black genius lives for all the world like some petted child in a play house. Alternately petulant and cheerful like a child, he plays when the inspiration moves it in as one captivated toy, the sweet-toned grand piano, or gropes in a blind chase after the beautiful but unseen sunbeams, or drinks in with all the enthusiasm of a genius the varied melodies of singing birds, or tinnitulations of chimes, or the harmonies of the human voice.

This sketch of Blind Tom, the medium, by the *Sun* reporter, can not fail to interest the Journal readers.

New York. C. B.

Demonism in the Nineteenth Century.

Spirit Manifestations From a Christian's Standpoint.

I had never taken much interest in spiritism until a few weeks ago. Of course, I knew it existed. I had seen articles about it in the papers, and had read them just as I did the other papers, which passed very swiftly and completely out of the mind of one who reads much, unless he makes a special effort to retain it.

One evening a friend asked me if I would like to attend and witness a spiritist circle. Having nothing particular to do, I consented, out of mere curiosity. It is important to remember this: I had no predisposition to believe anything I saw, but was inclined to think the whole thing a trick, a mere humbug. I thought about it all.

We were introduced into a private house, the first floor parlors of which had been turned into a long hall by the removal of the partition. About half-way on one side was a raised dais. Upon this the medium, who was a woman, sat in a plain chair, with a small, square table in front of her. Three rows of chairs were ranged in an oblong semi circle before the dais, and between thirty and forty persons occupied them. The medium and other things to put themselves in "harmony," whatever that meant, and then had a weird sort of piece played upon a parlor organ.

The medium began to stare around her. Her eyes flamed and dark circles formed about them. Her lips quivered, and though no foam appeared upon them, they took the peculiar shape of the lips of those who fall into a frenzy. Suddenly she began to see spirits. She would point out a certain person, tell him that spirit, or two spirits, or three spirits, were with her, with messages for him, which she would deliver. She told of papers lost, how they were lost, and where they could be found; of a lost document, whose duplicate existed and would yet be discovered; of a wife who had been murdered, and who returned to tell her husband about a certain bank-book, informing him that she had drawn nearly all the money from the bank and where the book, which was lost, could be found; and a number of other things too numerous to mention. Let us take one as a specimen, partly because of its remarkable nature, and partly because it made a profound impression on my mind. An aged man sat in the front row. Pointing to him, the medium said: "I see the spirit of a young man approaching you. He has been murdered; he died a violent death; he is all bloody about the breast. He says he is your son-in-law. He says he was not killed in Baltimore, but in some other place, and that his death was the natural result of his wild and dissipated career. He is sorry for the trouble he has caused you, and especially for the way he treated your daughter, who was his wife. He comes to tell you that he is in torment and that you can help him much by your kindly sympathy." The old man said all this was true; that his son-in-law, whose name the medium gave, had been killed in a street brawl in New Orleans. All the others, most of whom were strangers, apparently, admitted that what the medium told them was true.

Such are the facts, as witnessed by one not easily inclined to take a mystic view of this very substantial world. But the spectacle I had witnessed set me to thinking. The passage from the sixteenth chapter of the Acts of the Apostles, setting forth how St. Paul, "In the name of Jesus Christ," cast out an evil spirit from a certain girl, who brought her master much gain by divining, led into my mind. What if this were a similar case? The woman had every appearance of possession. She gave a German message to a German present, though she knew nothing of the language. I had heard of cases, from witnesses who were not Spiritualists, where feats of superhuman strength were easily performed. These exactly fitted to the description given in the Roman Ritual of the signs whereby genuine possession may be distinguished from melancholy (*atra bilis*) or some disease. If the person, suspected of being possessed, speak or understand languages which they never learned; if they reveal events happening at a distance, or

things which are otherwise secrets to them; and if they exhibit physical strength far beyond their natural condition. These are not all the indications, but they fit the case of the spiritists. Various unbelievers in the supernatural have examined the facts of spiritism, and it seems to me, all their arguments are grounded upon the assumption that there is no supernatural, and consequently there can be no manifestations therefrom. Thus, Colonel Ingersoll says: "Delusions, illusions, phantasms, hallucinations, apparitions, chimeras, and visions are the common property of the religious and the insane." (*North American Review*, 1882, p. 86.)

Dr. W. B. Carpenter observes: "There are many persons quite sane upon ordinary matters, even, it may be, distinguished by some special form of ability, who are yet affected with what the writer once heard Mr. Carlyle term a 'diluted insanity'; allowing their minds to become so completely possessed by 'dominant ideas' that their testimony is of no value." (*North American Review*, 1882, p. 86.)

Mr. Herbert Spencer lays down his principle of unvarying law, holding that if things happen which we cannot explain, it is only because of our ignorance of the law. On this basis, such eminent writers as the English Faraday and the German Specht have conducted their investigations. They lay down their theory first, and then the facts must be made to fit the preconceived bias. I submit that this is not a scientific proceeding. Besides, these spiritists are not great deal when, from their limited observations, they form certain opinions about principles which, they say, must rule over nine-tenths of that universe they do not know, as well as over the one-tenth they do know. Their theories must stand aside for the evidence by which the majority of the world has to go—evidence as convincing as any ever brought before a court of law.

Many cases of demonism are recorded in history by sober writers. We have only to recall the fact that for two hundred years after the battle of Marathon, fearful noises, as of a combat between two hosts, were heard there every night. Pliny tells us of a haunted house at Athens, which was taken by the philosopher Athenodorus, who saw a shadowy figure on one occasion, followed it, and was shown a spot in the yard, which, upon being dug into, disclosed a skeleton; when the remains were buried, the house ceased to be haunted. Plutarch's account of the appearance of Brutus's evil genius, after Caesar's assassination, need only be referred to. The writings of the early Christians abound in instances, and the record of no country can be read without encountering such facts. It would take a large volume to recount them alone. But I am anxious to give a few specimens of demonism which have occurred in our day.

"Chamber's Encyclopedia," in its article on John Wesley, relates how the paternal house was haunted by a ghost, but Goerres, in "Die Christliche Mystik," has given the best account of the disturbance, which remains unexplained to this day. M. J. E. de Mirville, in his "Pneumatologie—Des Esprits," gives the story of a house in Paris, whose doors and windows were smashed in February, 1845, by rocks flying in day and night from invisible hands; all Paris was in uproar, but the utmost vigilance could detect no human agency in the strange case. A similar fate befell an inn near Gratz, in Austria, where, in broad daylight, with the isolated house surrounded by sixty people, and after it had been searched from top to bottom, stones, weighing from a quarter of a pound to fifteen pounds, began flying at the windows and doors, the furniture flung itself across the ways, and the whole house was wrecked, though the landlord had it move out. A remarkable fact in this case was that large stones which struck several persons did not hurt them. ("Die Christliche Mystik," Vol. III, pp. 359-370.) The New England cases of witchcraft need only be mentioned here, so well known are they. Christians should ponder the weighty words of the Rev. Cotton Mather: "Flashy people may burlesque these things, but when hundreds of people, in a country, are afflicted, where they have as much mother-wit, certainty as the rest of mankind, know them to be true, nothing but the absurd and forward spirit of Sadduicism can question them." Thus, during those times various strange visions, invisible to others, were observed by the afflicted; once a black man; then a white spirit; again an Indian; also forms of the dead, etc. (Mezmerism, Spiritualism, etc., by Allen Putnam, pp. 29-33.)

I shall now relate three or four cases of well-ascertained possession, and then conclude. These are selected out of an immense mass of such cases collected by various writers. During about thirty-five years, thousands of persons, including savants and tourists, men of the most different views and religious opinions, visited Maria Moerl, of the Tyrol. In September, 1835, Joseph von Goerres, Professor Philipps, of Vienna, and the learned Clemens Brentano, went to see this girl, who had been under the influence of life-long and health-destroying self-torture which the bigots of the Middle Ages did not practice in the hope of conciliating the favor of their Creator. They loaded themselves with chains; they exposed their bodies to artificially aggravated extremes of temperature; they fasted till the frenzy of hunger ravaged itself by permanent madness; they abstained from wholesome food, from recreation, from marriage; they mixed their gruel with gall; they arose in the middle of the night to deprive their bodies of sleep and their souls of a refuge in dreams; they sapped their strength by bleeding, by flagellation, by voluntary confinement in gloomy dungeons; they immured their children in convents where tyranny and superstition combined for the suppression of every natural instinct. Painters and sculptors vied in the representation of revolting tortures. In pagan Greece the women were judged by the standards of physical prowess or intellectual superiority; in the night of the Middle Ages by his talent for self-abasement.

But at the end of the fifteenth century, the influence of Arabian civilizations and the discovery of a new world began to counteract the mania of antinaturalism; a progressive revival of science moderated the thirst for martyrdom—though not the zeal for martyrdom by proxy. The instruments of torture disappeared from the convents of the West-European monks. Prelates indulged in art collections, in poetry, and amateur science. The minister of the Reformed Church renounced the vow of celibacy. They discarded their monkish traps and their shaven polls. The shepherds of the spiritual fold ventured to indulge in all sorts of pursuits which their predecessors

New York, had, from her third year acted very strangely. This continued for twelve years. She could tell of events happening in remote places, of which she had not even learned the names. ("Glimpses of the Supernatural," pp. 30-71.)

The Rev. John Gmeiner, professor in the Theological Seminary of St. Francis, Wisconsin, relates the case of a young man named Charley. This is a very interesting case, and I am sorry I cannot give Father Gmeiner's account in full. Those who desire to read the circumstantial narrative will find it in his "Spirits of Darkness," pp. 92-115. Charley could tell of events happening in other places; could understand Latin, though he never learned anything but low German and broken English; was conscious of another will, besides his own, controlling his actions, and often making him do things which he did not wish to do. When the prayers of exorcism were being said over him he would lose consciousness of all surroundings, and the demon would, in order to cope with the priest, gain complete possession of all his faculties. That the demon understood Latin is proved by the fact that on one occasion, when wearied with the non-effect of his exorcism, the priest called him a "damned infernal dog"—an infernal dog—the demon furiously and promptly replied: "Ich bin kein Hund!"—"I am no dog." He also showed by his actions and words that he perfectly understood the Latin of the prayers. All these people, whose exorcised success is still in suspense. They are similar in all their features, to the various forms of spiritism. I would, therefore, conclude that spiritism, when it is not a pure fraud and pretense, is really demoniacal possession.

Cunningham Geikie, D. D., in his "Life and Words of Christ" (note to chapter 33), well sums up the subject of demonism: "The New Testament leaves us no doubt of the belief in the reality of these demoniacal possessions on the part of Jesus and Evangelists. Modern criticism has sought to attribute the phenomena associated with possession to physical and mental causes, only, but the fact that disease takes the same forms from apparently natural causes as it assumed from the action of evil spirits, leaves the possibility of its being associated with their presence in the cases recorded in the New Testament, wholly untouched. There are more things in heaven and earth than are dreamt of in our philosophy."—Hugh P. McEtrone (Baltimore, Md.) in *The N. Y. Independent*.

PUBLIC PENANCE.

FELIX L. OSWALD.

Every form of civilization which the strangely complex development of social life has thus far produced, presents anomalies which future ages cannot realize without a surprise akin to incredulity. The student of classic antiquity in its brighter phases must be loath to accept the proofs that the contemporaries of Lucius Seneca made a slaughter of human victims their favorite pleasure resort. Few admirers of the romantic Middle Ages like to mention the circumstance that the shining exemplars of chivalry believed in were wolves and hobgoblins; but even the scholars of the twentieth century will often hesitate to credit the fact that millions of men of our own boasted age of science and reason could tamely submit to the incubus of a superstition which by comparison makes the goblin crew a harmless fancy.

It may, indeed be doubted, if Sabbatarianism, in its obtrusion upon the recreation-seeking toilers of the nineteenth century, can be compared to any other evil that has ever cursed the victims of epidemic delusions. We can not too often insist on the importance of the truth that antinaturalism, rather than supernaturalism, is the bane that has made priests the worst enemies of mankind. Kindred to the demonism were the delirious power of Nature. Olympus, the seat of the immortals, was an earthly mountain; gods and heroes descended to share the joys of the earth-born race; every form of pleasure had its tutelary deity; every holiday was a feast; "to enjoy was to obey." But more than two thousand years ago that era of nature-worship began to yield to the doctrine of Asceticism. Two centuries before the death of the first Caesar the eastern shores of the Mediterranean were fested with the emissaries of Buddhism, with nature-hating fanatics who inculcated the worship of sorrow for its own sake. Self-torturers sought merit in the suppression of their natural instincts; the gospel of Antinaturalism was reduced to a system, and a few hundred years later the genial Jove had been superseded by the Head of a heavenly Inquisition, a priest-god who foredoomed a vast plurality of his creatures to the torments of an everlasting Auto da Fe, who frowned upon every earthly pleasure as against the will of nature, having fanatics who inculcated the worship of sorrow for its own sake. Self-torturers sought merit in the suppression of their natural instincts; the gospel of Antinaturalism was reduced to a system, and a few hundred years later the genial Jove had been superseded by the Head of a heavenly Inquisition, a priest-god who foredoomed a vast plurality of his creatures to the torments of an everlasting Auto da Fe, who frowned upon every earthly pleasure as against the will of nature, having fanatics who inculcated the worship of sorrow for its own sake.

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would have condemned as worldly vanities, but they tried to make amends by forcing their flocks to bear a double burden of self-denial.

Just in proportion as the every-day occupations of the clergy became more and more secular the Sunnys of the laity were made more and more ascetic. The gloom of medieval bigotry was transferred from the convent to the conventicle. The Scotch peasants of the seventeenth century were driven to kirk by laws which practically prevented every attempt to while away the Sunday in any other way, and these laws were enforced by fines, which made non-conformity the privilege of the exceptionally rich.

It has often been remarked that the occupations of primitive ages become the pastimes of a civilized age: hunting, fishing, horticulture, the staple industries of our nature-abiding forefathers, have become holiday recreations of worn-out city dwellers. But it is equally true that the occupations of civilized men often serve to amuse the leisure of primitive rustics. To men who have passed a week in the fields and mountains it is an agreeable, or, at least very endurable, change of programme to pass the seventh day in the shade of a meeting-house. The rustic visitors of our camp-meetings will listen for days to harangues that would exhaust the patience of nine out of ten city dwellers. But it is equally true that the occupations of civilized men often serve to amuse the leisure of primitive rustics. To men who have passed a week in the fields and mountains it is an agreeable, or, at least very endurable, change of programme to pass the seventh day in the shade of a meeting-house. 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by-laws about ash-barrels and skim-milk. We cannot afford to strain at gnats while a monstrous vampire is draining our life-blood with impunity.

The men whom the nation supports by voluntary tithes, may claim the privilege of promoting that voluntary self-abasement which their doctrine makes a condition of spiritual merit; but have they a right to afflict that nation year after year with fifty-two compulsory days of public penance, and to enhance the comparative attractiveness of another world by sentencing a million of our fellow-citizens to the penalty of artificial maladies and premature death?

It is true that habit at length becomes a sort of second nature, but the victims of asceticism can reach such a goal only in that far-gone exhaustion of physical vigor which finally renounces the hope of recovery, as a worn-out prisoner at length ceases to welcome the advent of freedom. Between happiness and the doctrine of renunciation there is no compromise on this side of the grave.

We doubt if the time has come to cut the knot with Moncreux D. Conway's sword of "dogmatism," but we may safely premise that no creed has a right to maintain its authority by an alliance with tyranny and disease. Our forefathers tried in vain to reconcile the interests of mankind and monarchism, till logic taught them to repudiate the duty of passive submission to injustice. They preferred to obey the law of nature at the risk of having to doubt the authority of every other law, and the result has justified the wisdom of their choice.

A little logic, is, indeed, often the price of liberty, and withal a cheap price, when liberty is the concomitant of health.

Psychical Research.

The statement of the objects of the Psychical Research Society is before me. I feel impelled to say that it seems to be what has long been felt to be needed to purify and up-build the cause of Spiritualism.

To apply abusive and derivative epithets in great variety, amounts to nothing but to advertise the character of those who use them. It was the abuses of the Catholic Church, especially in the sale of indulgences, that brought out the herculean efforts of Martin Luther, which resulted in the Reformation. If Luther lived now, he would find abundant cause for his great courage and strength, in attacking the abuses that have prevailed in Spiritualism for the last fifteen years.

What we want is not abuse, or re-education, but a fair comprehension of the facts in the case, and common sense, reasonable action, in reference thereto. It is these abuses that have earned for Spiritualism and Spiritualists the disrespect, not to say contempt, of level-headed, sound-thinking, fair-minded people not Spiritualists, but it is feeling otherwise kindly towards it. It is these abuses that have driven many for cover to the churches, whose creeds they do not believe. It is these abuses that have caused many who believe in the phenomena and philosophy of Spiritualism to stand aloof, enjoying in isolation their belief from private investigation. These abuses alone can account for the fact that Spiritualists have no houses of their own in which to hold their meetings, and for the worse fact that they have so few children's lyceums.

W. E. Coleman said in a public address at the camp that, in his opinion, probably ninety-nine hundredths of the so-called materializations were fraudulent. For this utterance, he was severely taken to task. Had he said ninety-five per cent. I should certainly concur in the opinion, and honor him for his utterance. I have formed this opinion from careful and considerable personal observation. As one man's opinion on a disputed point is of but little value, it may be well to add the concurrent testimony of others well qualified to judge.

In a recent report of the proceedings at Onset, a Spiritualist uses these words: "The average investigator only wants to see the marvelous, which will be furnished in abundance by the dozen fraud mills that are here and ready for work, having been thoroughly advertised by thorough exposure the past winter and spring, and bolstered up by the so-called spiritual press and its contributors."

Seven years ago I visited Lake Pleasant camp, and, on being introduced to the President, Joseph Beale, said to him that I was in hopes to find better materializations than I could at home, and asked him if he could recommend any in particular. He said, "Go and see them all and judge for yourself, but I am afraid they are no better than they are in San Francisco." And so they were found to be.

When that great scientist and champion of Spiritualism, Wm. Denton, was in San Francisco for the last time, I asked if he thought there were any genuine materializations in the city. He said he did not think there were. "But," said I, "you believe such things have existed?" He said: "Hands have frequently been materialized, more rarely faces, and in very rare cases full forms." At that time fraud mills had been running week in and week out for years. Here is the opinion of a man of great ability, who was thoroughly trained to accurate scientific observation. "These facts are potent and too well known, except by three classes: those who will not investigate; those who, from cerebral defect, psychological bias, or other causes, are incapable of discrimination; and those who, for themselves or their friends, expect to participate in fraudulent gains."

Had Spiritualism not been possessed of irrepressible inherent vitality; it would have been sunk past resurrection by the weight of fraud that has been heaped upon its defenseless head.

Multitudes of honest people have been confronted on the threshold of their investigations of palpable and shameless frauds, and not having had the experience by which they could discriminate, denounce all mediums as frauds, and all Spiritualists as dupes. And what a sorry defense do we make, when driven to admit that so large a per cent. of the most highly prized manifestations are mere tricks of legerdemain. Thus the honest are made to bear the odium heaped on our cause by the dishonest.

Such is the power of this all-pervading, gigantic parasite, that it is sapping the vitality of this incipient religion—the greatest yet known to humanity, so that individual effort is inadequate to deal with complete success.

Great care, great patience, and great expense are necessary to ferret out the evidence of fraud, and do no injustice to genuine mediums. It has remained for your society upon these western shores, to devise the only practical means of properly treating the evil. Your society can pursue its work quietly, most tenderly fostering true mediumship; and, when conclusive evidence is obtained of fraud, if you do not see fit to push the consequences in a legal court, you can put the public on their guard, and purge

Spiritualism of the iniquity of fostering the vilest frauds that would seek to make gain by trifling with the most sacred affections, and these days of associated effort, what more appropriate than that a society should undertake this much needed work? The objects, methods, and principles, as set forth in twelve articles, are beyond criticism. I bid God-speed to those who have engaged in this much needed work of purification, which will bring upon them unmeasured censure and abuse. It is the foundation work, which must be done before a sound Spiritualism can be built up.

In view of this appalling state of facts, a few conclusions can be predicated. First, that materializations of any value can scarcely, if ever, be had in promiscuous audiences, and should be discouraged as a means of gaining a knowledge of spiritual phenomena. This is probably owing to the intermingling of undeveloped and adverse psychological influences. Second, that those controlling camp meetings and other public places for the advancement of the cause, should exclude this phase which is so liable to abuse.

The directors of our State Camp Meeting Association are to be congratulated for the stand they took in this matter at Lake Merritt. And yet, in a southern city, they were soundly berated for having taken this course with regard to one who is a favorite in that locality.—DR. JOHN ALLYN in *Golden Gate*.

In This Boasting 19th Century.

to the Editor of the Religio-Philosophical Journal:

I believe there has been an age when men were more enlightened than now. At the time that Atlantis existed, shaping the destiny of the world, I believe the people generally were more spiritual, farther advanced in true civilization, and nearer to God and the angels than are the masses at the present time. As the *Times* says, Prince's Hall, London, witnessed a strange sight a few days ago. The British and Foreign Anti-Slavery Society met there to listen to an address by the venerable Cardinal Lavigne, bishop of Algiers and Carthage, on the horrors of the slave trade as it now exists in central Africa. The chair was occupied by Lord Granville and at his side sat Cardinal Manning. On the stage were two bishops of the established church, a Jewish rabbi, and clergymen of most of the non-conformist sects. A large number of Quakers, agnostics, and infidels were present. The cardinal, who wore a full ecclesiastical costume, stated that the new crusade against slavery was inaugurated by the pope, but had received support from Christians of every name and from many who held to other religious faiths or were doubters. To Livingstone, Gordon, Stanley, and Emin Bey was due the credit of first calling attention to the horrors that now existed in Africa. He had read all that had been written and had found that their statements were confirmed by mission reports. As an individual he, an old man, could do very little. He could, however, make an appeal to the civilization of Europe and to humanity in general to put a stop to the monstrous wrong of our age. He declared that half a million negroes in Africa were annually killed or captured and sold into slavery. At no time in the history of the world were such barbarities practiced as at present. No hunters treated wild and ferocious beasts as the slave traders did human beings in central Africa. During the lecture several implements of torture, by means of which prisoners on their march to slave-markets were secured from flight, were exhibited. One of these was a huge wooden fork, pronged at each end, the prongs being placed around the necks of the victims and secured by a cross-bar. On this was placed the provisions that the slaves and their masters would eat during the long march to the markets. Sometimes they were compelled to carry large quantities of ivory in addition to food and water. If they survived the long journey the bearers of the burden were sold with it. In many cases these wretches had witnessed the killing of their parents and children before they were captured. In their yoke they had seen their bleeding bodies on the sand.

When one reads the above, and realizes the cruelty being practiced to-day in Africa, and the wars that occur periodically among civilized nations, he should not feel particularly proud because he is living in this 19th century. J. RIVES.

DEVOTION OF A SPANIEL.

Almost Human Agony of a Dog Over Its Master's Death.

The Duc d'Enghien had a spaniel which passionately lamented over his death, and we wonder if Napoleon suffered any qualm of remorse when he read of it fiercely bemoaning its master's untimely fate in the most at Vincennes, says *All the Year Round*. At the first halt the Duc d'Enghien's abductors, their prisoner requested them to send back to Ettenheim for his "dog and his clothes." He did well to ask for his dog, for at Strasburg Napoleon had ordered that his friends and servants were to leave him. His dog, however, since it lacked "the divine power to speak words," was not included in the order. In the brief days of life which remained to him, this speechless friend was his only companion, went with him a prisoner to Paris, and entered Vincennes at his heels. On his arrival there he was depressed, and his dog sidled up to him, and Lamartine says: "The spaniel which he had kept at his side the whole route, rested his head on his master's knee." The dog beguiled him out of dark thoughts of his doleful prospects, his spirits rose, and he left the window, out of which he had been disconsolately staring, and called his dog to share his supper with him. The faithful creature was on guard beside him, when, one midnight, he was aroused from his sleep to appear before his judge. The Duke, sure of his innocence, went to the mockery of a trial with sanguine hopes of a speedy release. He did not know that during his trial his grave was being dug. After leaving the judgment hall the prisoner, still unsuspecting of the haste to fulfill the sentence from which he expected a pardon, was talking to Lieutenant Noiret, a soldier who had known his grandfather, the Prince of Conde. A historian says "he played with dog" while chatting gaily to the soldier. The poor beast had been ill at ease, for some subtle instinct warned it that there was danger ahead. As the trial proceeded, and its master's assurance; but it was short-lived contentment, for the duke and his dumb friend were soon parted by death. The prisoner was ordered to follow the commander down a darksome stairway, which led into the moat. The Duke hesitated; but the dog, as usual, followed without question at his master's heels. The Duke, when he reached the trench, realized the truth. He cut a lock of his hair, gave it and a ring to Noiret, to send to his betrothed, Princess

Charlotte de Rohan. As 3 o'clock struck the soldiers fired, and Napoleon's young victim fell. The spaniel, in the dim light—for it was a gloomy March morning, and the moat was lit by a solitary lantern—had not seen its master's face, and was unable to find its evil fate till it saw his dead. In vain it fawned upon his body, but a few minutes previously, had stroked and commended his plesed favorite. It was with difficulty that the poor animal could be torn from the spot and given to one of the Prince's servants, who took him to the Princess Charlotte.

CONCERNING THEOSOPHY.

As Taught in Esoteric Buddhism—The Theosophist.

To those who have taken the trouble to peruse the Rostrum article of this number I am almost disposed to offer an apology for attempting to analyze such a jumble of inexpressible and unproved statements as are quoted and reiterated in many other writings, claimed to be expositions (?) of Theosophy. It is because I find that the teachings of those who call or write themselves representative "Theosophists" are not generally understood, that I have given quotations, the very character of which should be a sufficient answer to the enquiry of all thinking and intelligent readers concerning what Theosophists themselves claim as their belief.

For the rest, it seems so utterly impossible to disentangle the personalities and non-personalities of the Theosophists' "seven principles," to find out what they are, and in the next sentence what they are not; what they are each and all, and next to learn that they can do nothing at all, that I am much abroad in attempting to define what each of these seven principles are or are not, as if I were trying to grapple with "the bad mathematics" of the Athanasian Creed, in which one sentence is devoted to the assertion that there are "Three Gods," etc., etc., and the next sentence emphatically assures the reader that there are only one, and not three at all. True, the Athanasian Creed is a "three in one" and "one in three," but the Theosophists boldly launch into the whole three, and add four to boot, and then, by making each of the entire seven, or at least five out of the number, do special work on their own account, they re-duplicate the Athanasian muddle at least sevenfold, for the latter (borrowed, of course, from the old Hindoo Trimurti) can, if they please, act as one, whilst the one decent citizen, known as a man, and retaining about 70 per cent. of his individual identity, is how cut up into seven parts, one only of which goes where it belongs, namely to the grave; the seventh goes off, nobody knows where, but at any rate gets out of the way; but—oh, confusion worse confounded! What are the other five principles about?

The "second principle," we hear little of, but the third is "a ghost," an aggregation of molecules in a "ghostly" state, having no consciousness at all. The "fourth principle"—although in life "the will," "has no active will when dead," and yet explains the phenomena of spiritual mediumship. Presently our theosophic philosopher, becoming more definite, boldly charges one of "the principles" with being "a shell," of course, a shell that walks about with nothing inside of it, and can do, say, and talk all sorts of nonsense; deceive, work mischief, and do all manner of evil, but yet "has no real consciousness at all." But stay! the shell has a consciousness, and this is how he gets it. "A medium (*vide* Rostrum article) is a person whose principles are loosely united, and susceptible of being borrowed by other beings, or floating principles," etc., etc. Coming by and by to the "fourth principle," we are told "its molecules may remain in association and be partly galvanized into life," and again "such a shell, when in contact with a medium," and "something from the fifth principle of the medium associates itself with the wandering fourth principle [shell], and sets the original impulse to work."

For all this, and much more of the same kind—in the attempt to exalt the philosophy of so-called Theosophy at the expense of Spiritualism—we offer but a few suggestive words. Where do these teachings come from? If from the ancients, it must be asked whether the opportunity for acquiring exact knowledge and correct information were so superior to ours that they can be accepted as authoritative teachers, whilst we, with a thousand times more knowledge of the universe and its laws, are all fools and ignoramuses? If we are answered in the affirmative, we must still ask for the proof, and once convinced, we will yield and say, "Our instruments, scientific discoveries, and the march of progress is *nil*, and the ancients knew (God knows how) thousands of things that we have forgotten." Why at death should he be broken up into seven conscious and unconscious subdivisions? Spirit permeates every molecule of his body, and not an atom can subsist that is not vitalized by spirit. It is plain, therefore, that the spirit is the real man—aye, and that man is as much a spirit when he is in matter as he is when he is out of it.

Why, then, should the real spirit, man, be cut up and scattered into seven separate existences because he takes his coat off? But a still more obstinate question arises for solution. When the Lucides of the early magnetizers were first influenced, and the first spirit telegraphy was established at Rochester, New York, men's minds were uninformed upon spiritualism, and a fatal existence; hence they were wholly receptive, and brought none of their theories or pre-conceived opinions to bear upon the mediums. Then were the communications pure and unadulterated by human psychology; and then we heard much of the one and indivisible identity of the spirit man, but absolutely nothing of the one man cut up into seven parts, all of each of whom were acting out little dramas on their own separate accounts. In a word—where were the "seven principles" then? Whenever the spirits communicated through well developed mediums, they manifested all the same characteristics of the men, women and children they were on the earth. In addition to this, there are, on well-attested record, thousands of instances in which they gave information neither in the minds of the mediums nor of any of the circles group around the medium. The literature of Spiritualism is full of evidence upon this special point, and if Mr. Stunnett and the Theosophists generally do not know this, and have not made themselves acquainted with this special fact, they have rushed into print too soon, and are not qualified to pose in the character of the people's teachers on so solemn and important a subject as the life hereafter.

Besides giving thousands of test facts that these communicating spirits could transcend the knowledge of either their media, or any persons assembled around them, countless

cases of prophecy of future events, not in any human minds, are on record, as given by spirits; in short, the complete identity of the men, women, and children of earth, are the special characteristics of spirit communication. The world over, that is, through well developed and competent mediums, and it is these facts that have made millions of intelligent and careful investigators believe that the spirit was the real man, and lived, and progressed as such—an individualized entity, as much as he ever was in the Spirit-world or the second stage of existence. But what explanation do the idealists give to these solid and corroborative facts? Simply that the spirits that communicate with us, being "ghosts, shells, and gheists," &c., &c., are unworthy of credit. That they don't know anything, and can't tell truth, and that the powers—be they what they may—that communicate with us are all divine, all true, do know everything; and, therefore, those that have the facts must not be believed, and those that have simply the theories are alone worthy to be believed. Besides, these monstrous assertions, there is a world of allegation made concerning "God in the heart," "the finding of Christ," "Christ principles," etc., etc. But does the saying all this make it so? or does it even imply any practical meaning?

The Methodists—aye, and the fanatics of every sect—have made the same claims. But do their assertions prove any of the re-incarnationists? "Your spirits do not teach this doctrine, because they are too ignorant—too low, etc., etc." "My spirits do teach this, because they alone have the truth.... I do not care to give any name to this condition of mind, but I do kindly suggest to all who will descend to my low level of thought, that, whilst at all other periods of human history, communion with the spiritual universe has only been obtained by man either through secret occult practices of questionable value, or by some spasmodic, sudden, and unaccountable outpouring—spiritual epidemics, as it were, vanishing and receding in the same mysterious fashion, in the modern spiritist dispensation, we stand in the broad light of a systematic spiritual science—one that we can cultivate, take part in, and reduce to comprehensible, and possibly to permanent, demonstrations of natural law. By this means we can absolutely trace out and know enough of the second stage of existence to bid the "ghosts, gheists, and gheists" of uninformed imagination defiance. We can know for ourselves the reality, identity, and actuality of our own spirits, and those whom we have loved and lost.

All the faults, errors, mistakes, and follies that at present overshadow the communion of spirits and its exhibitions, are on the human side of the telegraph, and arise wholly from the deplorable states of ignorance and superstition in which we have been kept by false and faithless spiritual—not teachers, but—tyrants; and whilst the march of material spiritist art and sciences is ever forward, onward, and upward over the steps of progress, until the possibility of telegraphic communion between planet and planet even, seems to be no longer a wild hypothesis—must we ever go backward, ever downward into the dark ages to find our religion? Why should we advance into light and life to discover the truths of science, and into the crypts and maelstroms of antiquity to solve the problems of our irrefragable future? Can we not touch the realities of living, spiritual existences; and it is to teach us this grand lesson of eternal progress that Spiritualism has come. "Let the dead bury its dead" then. All that is useful, true, and beautiful in antiquity is with us still, transfigured, like the old primeval granite rocks of millions of years ago, into the flowers and bloom of to-day's earth. Living, then, ye who grope amidst the tombs of dead ages for the arisen spirit of the living present, to the glowing words of the poet, when he says—

"The wintry night of the world is past,
The day of humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets and heroes and seers arise.
Their words and deeds like the thunder go:
Can ye stifle their voices? They answer, No.
"Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire?
Or stay the soul when it soars away
In glorious truth from the mouldering clay?
The truth that liveth, the thoughts that grow,
The spirit ascending, all answer, No!"
—Sirius, in *Two Worlds*.

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CHICAGO, ILL., Saturday, September 1, 1888.

Opportunities for the Wiser Philanthropy.

Some months ago the newspapers brought word of educational gifts that may be classed under the head of the wiser philanthropy which seeks to deal with causes rather than with effects. At Harvard a Fellowship of Social Science has been established by the munificence of Robert Treat Paine. It yields an annual income of \$500, and will be awarded to a graduate of any department of the University wishing to study either at home or abroad "the ethical problems of society, and the efforts of legislation, governmental administration, and private philanthropy to ameliorate the lot of the masses of mankind." And at Syracuse University a Chair of Social Ethics is to receive an endowment of \$30,000, the gift of Rev. Hiram Gee of Ithaca.

The gentlemen who have made these gifts, and who deserve the warmest praise, are notable exceptions to a rule every one must have observed, that philanthropists in their generous bequests tend, we must admit, naturally, to deal with effects rather than with causes. Every reflective person must have pondered the fact that while there are in this country hundreds of hospitals, orphan asylums, retreats for the inebriate, and the like, there is not one institution for investigating the causes of social evils, and studying their amelioration. That the wiser philanthropy will in time attain to the endowment of such an institution we cannot but believe, and the belief is encouraged by such evidences as the two gifts that have just been mentioned.

While speaking of what we have called the wiser philanthropy, occasion may be taken to mention one or two of the more obvious avenues for its possible future activity, such as will commend themselves to most any mind. One of these is the foundation of a specific Institution for Scientific Investigation. Not only, as has been mentioned above, is there no endowed institution in this country for the study of social evil and suffering, but there is not even an endowed institution for scientific investigation in general, independent of any special purpose. There is, it is true, the Smithsonian Institution at Washington, which does an immense deal to help scientific men, especially in the way of collecting specimens and publishing and distributing knowledge, and there is also the Franklin Institute at Philadelphia, which issues an excellent journal, and does much in other ways for the advancement of technological science. But neither of these is strictly an institution of investigation in the sense we intend. There are also two or three large universities where much original research goes on, notably Harvard and Johns Hopkins, but these also are primarily devoted not to research but to another purpose, teaching.

An Institution for Investigation should be an amply endowed establishment, fitted with all the apparatus of modern science, with libraries and studios, with laboratories and museums, where men of tested ability might be invited to come from all over the country and, under competent supervision, push forward advanced scientific research with the aid of salaries. It should draw to it the best

men of the land, and should offer free scope to their abilities. To establish such an institution would be simply to do systematically and under every advantage what is now done without system and under every disadvantage. For despite all that modern life owes to scientific investigation, the scientific investigator himself is still in most cases but some poor, intellectually-gifted college professor who is able to pursue his valuable researches only with the remnant of time left from elementary teaching, and with the remnant of means left from the expenses of an ill-supported family. The future benefactor who will build an Institution for Investigation where such men can be paid for their best work instead of their poorest, will assist progress far more intelligently than if he endows a college, for in the former case he will buy first-class brains and give them free to the world, while in the latter he will for the most part simply help a number of ordinary young men prepare for inconspicuous private careers. That the American mind has a special aptitude for original scientific work no one can doubt who recalls the natural ingenuity and inventiveness of his countrymen, and the honorable part they have already taken in scientific progress; therefore to provide special opportunities for this aptitude will be simply to develop a natural resource of the country.

It is common to speak of scientific progress as if it were an entity or abstract force that moved forward independently of men's exertions and of extraneous aid. Nothing could be more misleading. The truth is, "scientific progress" is simply the progress of Smith, Brown, Green, and others, individuals carrying on researches at various places, generally against odds. Increase the opportunities of Smith, Brown and Green, and the rate of scientific progress is increased; diminish them, and it is diminished. That is the whole story. If there is need of illustration, let it be considered that the key to inoculation as a general method in medicine was in the hands of science as long ago as Jenner, and that nevertheless the world has had to wait until the last decade for its application. Doubtless many a Pasteur was born in the intervening time, but the world afforded him no time or opportunity for theoretical research, no institution for investigation waited to encourage him. It is not fanciful to believe that had such institutions, abundantly endowed, been established in the time, say of Newton, with that sage experimenter at the head of their organization, the modern era of science might have come to pass a century, perhaps, earlier.

One other opportunity for the wiser philanthropy, and one that presses strongly for attention just now, is the establishment of a great popular newspaper, published either free, or so cheaply as to supersede the sensational sheets that now supply the chief reading matter to the poor classes, and even a large degree to the middle classes, in our great cities. Little need be said on this head, for there never was a disease more evident or a remedy more obvious. Every one knows what the newspaper of the masses is now in its tendencies, and has observed that these tendencies are on the increase rather than on the wane. Crime, sensation, scandal in social life and demagoguism in political life, are the traits of this sort of newspaper; and yet it is the chief educator and leader of the laboring masses of the cities—the people whom above all, for the good of our national life, we desire to see under good and wise influences.

Left to themselves, these people must always prefer this dime-novel variety of newspaper; it is a part of the situation, and the remedy must come from without. It may lie in the establishment by philanthropic enterprise of a great popular newspaper, issuing separate, free editions in the eight or ten larger cities, although to this there are weighty objections.

Through Fog to Sunshine.

In some respects the great movement known as modern Spiritualism may be compared to one of the immense modern Atlantic liners, which are the triumphs of engineering and artistic skill. Millions in money are invested in these nineteenth century leviathans. Every department exhibits all that human forethought and skill can assemble for the purposes involved. The ponderous engines are masterpieces of applied mathematics and mechanics; her quarters for cargo, crew or passengers are replete with every necessity and luxury; her gear all that experience and nautical science can demand or devise; her officers skilled in their varied duties, proud of their attainments and positions,—zealous and willing at all times to do their duty. Outfit complete, passengers and crew on board, she gracefully heads towards the sparkling seas. Her mighty heart throbs as, like a quivering racer, she speeds upon her aqueous track. All is well, sky fair, sea smooth, everything bids for a fair and rapid voyage.

A few days only, then comes a change. The breeze has become cold and chill, thick rolling clouds wrap up the sunlight in their obscuring folds. A damp drizzle falls on everything. Presently a dense blinding fog settles down over all and the wide waste of waters is shut out from view.

Now is the time for captain, officers and crew to inspire with confidence those committed to their charge. Their knowledge and experience serve in good stead at this juncture. The good ship is kept steadily upon her course, the lookout men redouble their vigilance, warning signals are duly sounded, and everything that care and caution call for is duly done. The dull hours

fall by, the timid, the weary and the impatient alike complain, but just a little longer and the strong ship clears the fog-bank, emerges into open waters again, and once more is illumined and warmed by the genial sunshine.

Speaking generally, within the limits of the simile used, Spiritualism contains,—as a science, philosophy and system of morals,—all that man at present stands in need of when he sails upon the seas of human thought, in his efforts to make passages between the two continents of mortality and immortality. If he will but carefully examine his noble vessel he will find her seaworthy, well built, fully equipped for her service,—the fault is not in the ship so much as her crew and passengers.

Some years ago this good ship ran into a fog-bank, whose density and dampness have been mistaken by many for befitting evidences of its mystery and solemnity, but its darkness was but a temporary cloak for nefarious pretenses. Trickery—shameless, revolting, unblushing—crept into our ranks, and pretended mediums foisted themselves upon many an amiable but too credulous believer among us. Laxity of circle methods left the door open for the fog to enter. Here and there a weak brother succumbed to the influence of the incoming fog, and became stricken with a moral pneumonia. The circles for materialization and physical phenomena soon became the favorite hunting grounds of these tricky usurpers, and the fog deepened thick and fast. Are we nearing the verge of the fog bank? Emphatically, yes!

Some few of the officers, crew and passengers saw from the first that the ship was sound, that the fog was but an incident. They insisted, however, that the incompetent of the crew and the injudicious of the passengers should "go below," exhorting them to trust to the ship and not be afraid. True, it was a time to try men's souls, and in the darkness and confusion stern measures were at times needed to keep down the turbulent who rebel at authority of any kind, even when directed to their own good, but the clear seeing ones on the ship plainly saw that the fog of fraud was but an incident in the voyage of the vessel.

Fraud has at last called out its protest. Boston, New York, Cincinnati and San Francisco—to say nothing of Chicago—have all shown in recent days that the fog is lifting. Rumors of a crushing exposure of bogus mediumship are rife in San Francisco, and already some of the arch plotters have quitted their locations there.

The time is not far distant when every honest medium will, as a matter of duty, repudiate every rogue whose pretended mediumship is alike a menace and a disgrace to our cause.

The fog was bad while it lasted. We are running through its edge now into the clear waters of fact, lighted by the sun of truth. Taught by experience our people will hereafter better know how to act whenever a fog enfolds us again; but, in our hours of greatest darkness, let us stick to the ship, see that her engines are working right, and if we will but keep Spiritualism afloat, no matter how dark our fogs may be, the brave ship will run through every one, and sail, at last, fair and smooth in the sunshine beyond.

A remarkable story comes from Blackman, Neb. Abraham McAdams, one of the wealthiest farmers living there, is making arrangements to enter the ministry. This determination on the part of Mr. McAdams is a great surprise to his friends, and there is a queer story in connection with it. One Thursday morning lately he started to Blackman in company with a neighbor named Ira Boyce.

When near a place called Harper's Draw, east of Atwood about four miles, they saw a cloud shaped like a balloon, and occupied apparently by a woman, arise from the draw and float off toward the northwest. It went but a short distance, when it turned and came toward them. When about 200 yards distant and 100 feet in the air the balloon suddenly dissolved and left the woman, with long floating hair which completely covered her shoulders and reached her waist, standing alone. She had one hand outstretched toward McAdams as if beckoning him. Then the ghost-like scene suddenly changed again and in place of the woman stood a horse, with a large pair of saddle-bags across its back and by its side a man with hair worn rather long and a black stovepipe hat on his head. He was dressed in clerical garb, and McAdams at once recognized him as the exact counterpart of his uncle, a Virginia circuit rider. This apparition also turned for a moment toward the two men. Then, regarding McAdams gravely for a moment, beckoned once, and mounting the horse galloped slowly off down the draw. When Mr. McAdams called for his mail at Blackman he was handed a letter with a deep black border, postmarked at Three Rivers, Va. A portion of it read: "Your Uncle John was called home suddenly yesterday. He was taken ill in prayer-meeting the night previous, and only lived a short time. He was conscious to the last. He asked that his library be given to you, and his dying request was that you should become a minister of the gospel and take up the work where he left off."

Among those who recently gave testimony before the Congressional committee was a witness who had visited the Pennsylvania mining districts. "The Hungarians come here," he said, "because the mine owners advertise for them in Europe." It seems that the law against importing contract labor is evaded by the device of deluging the labor markets of Europe with advertisements describing in glowing terms the opportunities

for obtaining high wages in the United States. No contracts are made, but when the Italian, Hungarian or Polish laborers or those from other countries come, thus induced by those who want their work, they are penniless and destitute, and ready to labor for any wages they can obtain. The bosses by this means, get the cheapest labor that is offered, for it is the labor of men who come here starving and ready to take bread from the mouths of employed laborers.

Agreement and co-operation in support and advancement of a common cause are desirable, but "the good of the cause" is too often made the pretext for silence when it is a duty to speak, for ignoring, through cowardice or selfish ambition, debasing theories and dishonorable conduct when fidelity to truth demands their exposure, for making a "mush of concession" and belauding important issues by compromises that have no basis in consistency, professions that are without sincerity and "unions" that from the very diversity of views, are without stability or community of interest or feeling. The JOURNAL recognizes the rights and the courtesies due every school of thought; but it has opposed the concealment of real differences on vital issues, by those who, in their eagerness to represent an organization, numerically large, have been ready to bring together the most heterogeneous intellectual and moral elements. Such associations in the very nature of the case must be transitory. Let each class of thinkers candidly state its positions, and let as many unite as consistently can when a real issue is presented. A contributor to the London National Reformer wisely observes: "I anticipate that Freethinkers will differentiate into various sections; and there is nothing to regret in this. It means intellectual and moral life. Let supernaturalists make the most of our divergences, as the Church of Rome does of the multitudinous sects of Protestantism. The vigor which comes of active use of our faculties will be ours; and if we differ, we shall, I hope, not allow this to weaken our sense of agreement, where we do agree, or to lessen our desire for good fellowship and co-operation with all who desire to make nobler and happier the life of man on earth."

A curious statement comes from New York City. Mrs. Antonio Correlli, whose husband keeps a grocery store there at No. 228 Mott street, sleeps with her married daughter, Laura Dominico, in a back room of the store. At 1 o'clock in the morning Aug. 23d, she was awakened by the crying of her daughter's baby and saw her daughter's clothes lying in a heap on the floor. The two women made a hurried search through the room and found that \$400, \$100 of which was in gold, had been carried off by thieves who had entered the room while they were asleep. Mother and daughter did not get any sleep the rest of the night, and when morning came they went to see Inez Hoffman, a fortune-teller at No. 20 Spring street, to find out who the thieves were. Miss Hoffman was shuffling cards in her back parlor when the two called, and as they entered the door, they say, she accosted them with: "You were robbed last night." This rather startled Mrs. Correlli, but when the fortune-teller went on to describe how the theft had been committed both were astounded. Miss Correlli says that Miss Hoffman told them that the thieves had broken through a window in the rear room, and had chloroformed herself and her daughter, but that the baby had cried out and awakened the others before the thieves had gathered together all their booty. Mrs. Correlli corroborated all the fortune-teller said, and was sure that Mrs. Hoffman was gifted with supernatural powers. She stopped long enough to get a description of the three marauders, which Mrs. Hoffman glibly furnished, and then she hurried up to police headquarters, and gave Inspector Byrnes an account of the robbery and Mrs. Hoffman's description of the thieves. He was considerably taken aback when he found that the description of the thieves rested upon a fortune-teller's statement, which the woman mentioned accidentally as they were about to leave. Inspector Byrnes does not expect to give the description out to the detectives. He may inquire into the fortune-teller's sources of information.

A newspaper correspondent writes from Rome, that the projecting great toe of the bronze statue of St. Peter is considerably worn away, although it has been twice renewed, and it has been highly polished by the repeated wiping it receives before being kissed. One or two of the correspondent's party touched it with their fingers; but as soon as they were gone from it, a priest wet it with holy water and wiped off the heretic's touch. Among those who paid their devotions there, some came in a business-like way; others reverently with prayers and clasped hands. One tall, elderly man paused with a prayer at each step from the outer door to the statue, then bowing a moment with the deepest humility, he drew out a clean handkerchief, wiped the toe, and reverently pressed his lips upon it, prayed a moment, kissed it again and departed. A little girl, who could not reach it with her lips, kissed the end of her fingers and touched it. "What fools these mortals be."

Oberkempff, now under arrest in this city for robbing mail-boxes, says that he belongs to a noble family in Germany and has graduated from three German universities. It was rather stupid in him to spend his time stealing letters, mainly for the stamps on them, it would seem, when he might have married a rich American widow or heiress in this country,—which has been called the

matrimonial mart of the world—and have returned to fatherland with wife and wealth to his own great advantage and to the delight of the other genteel paupers of his "noble family." Adventurers of his class will not applaud him for smartness.

Within a radius of sixty miles of Nashville, Tenn., there is said to be found a tree that is said to be the shittim wood of ark fame. Celebrated botanists from all over the country have examined the trees and agree that they grew nowhere else on the globe. They have decided that it is the shittim wood of which Noah's ark was constructed, mention of which is made several times in the Bible. The tree is medium sized, with very dark, smooth bark, and the wood is of a bright gold color. In early spring the trees are laden with long, white blossoms, closely resembling great ostrich plumes. There seems to be no doubt about the identity of the trees, and it is remarkable that they are found only in this small area and so few at that.—Scientific American.

The reduction of our tariff and the question whether a tariff should be for protection or for revenue only, are being vigorously discussed now not only in the daily papers, but in the religious journals and in many of the more solid periodicals. The majority of the writers are strongly partisan, and not a few of them flippant and superficial, but several papers on the subject have appeared from each standpoint. It is fortunate that there is a real issue before the country the discussion of which admits of argumentative ability and requires accurate knowledge. Before the end of the campaign, the merits of the two systems or policies, a protective tariff, or a revenue tariff only, will be pretty thoroughly presented through the press and from the platform; and the discussion can hardly fail to be a means of educating the people upon this important subject.

None of the six or eight alleged materializing mediums recently found séances in this city are now plying their vocation here. Why, if they are true mediums, should they shrink from honest investigation? Why should they hesitate to face the truth, and demonstrate the genuineness of their mediumship? No honest medium will employ confederates, or have sliding moppards or movable panels connected with their cabinets. Let us be reasonable, friends, and not shut our eyes to the truth. Seven solid, capering, psychic forms, weighing in the aggregate of half a ton, condensed simultaneously from the aura of one medium, is a manifestation that needs honest investigation before swallowing whole. It needs taking "with a grain of salt." "Would you crush out materialization?" says one. O no, for we know it to be a stupendous truth. It is only the base imitations we would exterminate.—Golden Gate.

GENERAL ITEMS.

Sergt. Cox of the New Haven, Conn., Weather Bureau, predicts a late fall.

Dr. Lucretia R. Lowry is now located at 115 South Paulina Street.

Mrs. Ada Foye, the remarkable test medium, will lecture and give tests next Sunday under the auspices of the Young People's Progressive Society.

Mrs. Belle F. Hamilton will hold a mediums' meeting at Gleason's Hall, 523 West Madison street, entrance Bishop court, next Sunday at 2:30 P. M. All are invited.

Harriet Beecher Stowe, says a friend, wrote the last chapter of "Uncle Tom's Cabin" in the kitchen. It was bade day and she had to stop writing every five or ten minutes to look after her bread in the oven.

The friends of Human Progress will hold their 33rd annual meeting at North Collins, N. Y., August 30th and 31st and September 1st and 2nd. Mrs. Lillie, Geo. W. Taylor and Walter Howell will be the principal speakers. Edgar W. Emerson, the test medium, will occupy the platform each afternoon of the last three days.

A moonlight dancing party will be given at Jackson Park Pavilion on Friday evening, August 31st, by the Young People's Progressive Society. The many readers of the JOURNAL are cordially requested to be present and enjoy the pleasures of the evening. Jackson Park with the new pavilion is rapidly becoming the most popular resort in the city. No admission fee will be charged.

Charles King is the name of a man living at Middleton, Mass., who is one hundred and seven years old. He has over six hundred descendants living. He was born near Quebec, January 15th, 1781. He fought on the British side in 1812. He now weighs one hundred and eighty-two pounds although only five feet five inches in height. He has attained his great age without the aid of tobacco, never having used the weed in any form.

Dr. Hay, an English chemist, with a leaning toward ghostliness, has invented a substitute for cremation. He would pound and pulverize the corpse in a mortar, breaking the bones to little bits. The resulting mass he would put through a prodigious sausage machine and make it into mince-meat. Dried by means of steam heat at a temperature of 250 degrees the mass would attain a commercial value as a fertilizer. Should this method fail to suit he suggests either the boiling of the body and the conversion of the resulting oil into a lubricant for soap, or else the placing of the body into a gas retort and converting it into illuminating gas, water, ammonia, tar, animal charcoal, sulphate of ammonia, aniline colors, and carbolic acid.

Notes and Extracts on Miscellaneous Subjects.

the Russians of the convoy that was sent to bury the money. He is M. Villichaude, a French citizen. Why his father and grandfather never tried to get at the buried wealth is not known.

THE SOULS OF THE CHILDREN.

"Who bids for the little children—
Body and soul and brain?
Who bids for the little children—
Young and without stain?
Will no one bid," said England,
"For their souls so pure and white,
And fit for all good or evil
The world on their page may write?"

"We bid," said Pest and Famine,
"We bid for life and limb;
Fever and pain and aqualor
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places
Where none may hear them moan."

"I bid," said Beggary, howling,
"I'll buy them, one and all,
I'll teach them a thousand lessons—
To lie, to skulk, to crawl.
They shall sleep in my fair, like maggots,
They shall rot in the fair sunshine;
And if they serve my purpose,
I hope they'll answer thine."

"And I'll bid higher and higher,"
Said Crime with wolfish grin,
"For I love to lead the children
Through the pleasant paths of sin.
They shall play in the streets to plifer,
They shall plague the broad highway,
Till they grow too old for play,
And ripe for the law to slay."

"Prison and hulk and gallows
Are many in the land,
I were fain to use them,
So proudly as they stand,
Give me the little children,
I'll take them as they're born;
And I'll feed their evil passions
With misery and scorn."

"Give me the little children,
Ye good, ye rich, ye wise,
And let the busy world spin round
While ye shut your idle eyes;
And your judges shall have work,
And your lawyers wag the tongue;
And the gaolers and the policemen
Shall be fathers to the young."

"I and the Law, for pasture,
Shall struggle day and night;
And the Law shall gain, but I shall win,
And we'll still renew the fight;
And over and over we'll wrestle,
Till Law grows sick and sad,
And kills, in its desperation,
The incorrigible bad."

"I, and the Law, and Justice,
Shall thwart each other still;
And hearts shall break to see it,
And innocent blood shall spill;
So leave—oh, leave the children
To ignorance and woe—
And I'll come in and teach them
The way that they should go!"

"Oh, shame!" said true Religion,
"Oh, shame, that this should be!
I'll take the little children,
I'll take them all to me.
I'll raise them up with kindness
From the mire in which they're trod;
I'll teach them words of blessing,
I'll lead them up to God."

"You're not the true religion,"
Said a Set with flashing eyes,
"Nor thou," said another scowling—
"Thou'rt heretic and lies."
"You shall not have the children,"
Said a third with shout and yell;
"You're Antichrist and bigot—
You'd train them up for Hell."

And England, sorely puzzled
To see such battle strong,
Exclaimed, with voice of pity,
"Oh, friends, you do me wrong!
Oh, cease your bitter wrangling,
For till you all agree
The souls of hapless children
A sacrifice must be."

The saints refused to listen,
Quoth they, "We'll bide our time";
And the bidders won the children—
Want, Misery, and Crime.
Till the prisons were full of victims,
Till on the gallows-tree they die,
And the souls of murdered children
Rest in realms beyond the sky.

—Illustrated London News.

The Longest Word in the Dictionary
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Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be given to children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

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THE WAY OF VICTORY.

The Subject of a Sermon by Reed Stuart at the First Congregational Unitarian Church at Detroit, Mich.

Ought not the Christ to have suffered these things, and to enter into glory?

Jesus.

Poor vaunt of life indeed, were man but formed to feed on joy, to solely seek and find and feast.

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How many sides are there to human life? We cannot answer definitely; there is, as yet, no complete inventory of its powers; but there are as many sides to it as there are to nature. Here, too, our illustration fails in part, for neither is there a complete catalogue of the powers of nature. Every day the list must be reopened to receive another name. Once it was thought that the elements were only four in number—earth, air, fire, water and possibly a fifth called ether; but modern chemistry finds more than sixty, and there is no assurance that still more may not be found, while the combinations of them are almost numberless.

So with the elements of human life—they seem to be ever multiplying. Once man was only an eating, breathing, hunting, fighting animal; but now who can name all his powers? Thought, will, memory, hope, love, invention, right, beauty, worship—the list of his faculties as man grows; and there is no guaranty that this ever-growing, power-inheriting creature will not, if the law of evolution be allowed, again startle the world with the introduction of some new physical sense, or spiritual organ, with which to make new levies upon the realms of earth and sky. If all things thus far conspire to educate man, I, for one, will not say, at this stage of the school, that the work is done; there are probably many teachers in the universe which he is yet to meet.

It is a delightful task to record the presence of beneficent agencies in moulding human life; the face of the sun-dial glows as it performs the task of marking the hours of sunshine. But there are agencies at work, shaping the destiny of life, which do not seem to be kind at first glance. These, too, are necessary and their presence should be noted—as the days of cloud and tempest are as necessary as days of sunshine. Having often celebrated the praises of hope, and faith, and reason, and school, and temple—those angels which have come hither for man's help, whose benevolence is written upon their faces, and found the work so pleasant,—we ask this hour for opportunity to inquire what help is furnished to life by such other strange shapes which are such steady attendants of man's earthly career,—sadness, doubt, pain, passion, and all their kindred. Whatever may be the relation of discord to harmony, and the philosophy of sliding by the semitones in music until the minor chord is struck, it is true in life that much discord is the prelude to harmony, and the tear-compelling minor must often disturb the air. Victory is gained only after many defeats. Strife is the way of earth. Let, then, the battle be celebrated, with its rage and death. Vaunt the defeat as well as the triumph. The victor must first be victim,—as there must be darkness before the stars can appear.

Nature has a rough and sturdy way of reaching results. Tempests, and inhumanly able zones are her agents as well as sunlight and dew. She does not scruple to employ earthquakes, and volcanoes, and lightnings to accomplish her purpose. Malarial, gangrene and fire-damp are all in her employ; and there is no use in trying to conceal her method. There is unlimited force at command; and when an end is to be gained what ever is needed of time or power, or material is forthcoming. Who can estimate the amount of pressure which was required to make anthracite coal? What hardships has the diamond passed through before it became a perpetual drop of sunlight? How the marble, torn from its native quarry, cut into blocks, subjected to ten thousand blows from hammer and chisel, must suffer before it passes into the glory of a new white Apollo, or Minerva. Of every thing of worth or beauty it may be said, as of the Christ, there was necessity that it should suffer all these things before it could enter into its present glory.

What is it that mankind is seeking, has always been seeking? Happiness. What is it that mankind has never found, and never shall find? Happiness. The world has been divided in its interest between the past and the future, and it has carried along with it, its equal parts of regret and hope. Human tradition tells of a Paradise in the remote past; human prophecy points to a similar Paradise in the remote future. Both tradition and prophecy are probably equally false in the kind of Paradise remembered and expected. For what was the happiness of that lost Eden? An abundance of sensual sweets, and freedom from anxiety for food and clothing. And the glory of a new white Apollo, or Minerva. Of every thing of worth or beauty it may be said, as of the Christ, there was necessity that it should suffer all these things before it could enter into its present glory.

It is only a superficial judgment, and a coarse estimate of life which makes happiness essential to existence here or hereafter. What dreams do we allow ourselves to dream? The hero does not need to be enveloped with glory to make him a hero. The ancient chieftain, the outgoing vessel with white sails set, and pennons streaming, as their symbol of strength, but the incoming vessel, with riven spars and shattered bulwarks, and hardly sail enough left by the hungry tempest to carry it over the harbor bar. In selecting this as the type of their hero they revealed their own heroic temper and their acquaintance with the way of life. It is best thus to measure heroism. Job is a much more engaging figure sitting among the ashes, flinging out his rebukes to the surface philosophy of his friends, hurling defiance at Satan, in wretchedness maintaining the integrity of his purpose, than when he is seen as the rich herdsman, well fed, well housed,

surrounded by his children and untroubled by any care. So the fabled Fire Giver becomes the hero of the race, not when as a young Titan he is trying to deceive Jupiter, but when he is chained to the frozen rock, and every day suffers death but refuses to repent of his kindness to man, and from his throne of suffering defies the power of the gods. I like Washington at Valley Forge. I like Lovejoy at Alton. Ball's Bluff and Bull Run were divine necessities. The Huguenots and Puritans are at their noblest, not when bearing the standard to victory at Dreux or at Marston Moor, but when in Carolina and Massachusetts they were trying to hold on to the fringe of an unknown wilderness, and one company after another let go their feeble hold and dropped into what seemed to be eternal oblivion. Socrates holds the attention when, at Potidaea, he shows his martial mettle; he compels admiration as he walks in simplest garb through the streets of Athens and teaches the young man wisdom; but the whole soul goes out to him when he is seen without a tremor, draining the cup of hemlock and dying under an unjust sentence. Jesus has become a central and colossal figure in history. One loves to think of him moving to and fro in his native land, always with pitying heart and reverent soul toward man and God; speaking to the crowd, by the sea and on the mountain, in such terms of truth and grace that they forgot all hunger and weariness, and were filled with immortal expectations; so firing their imagination and zeal that they were ready to take him by force and crown him the King. But now he holds the loyalty of the centuries, and the result of his laboring mind comes down upon the difficulties of existence; grappling with strong enemies of rock and storm, and sea, and inertia; and, like Jacob in the legend, wrestling with them in the darkness, and though exhausted and crippled would not let go its hold until they had yielded the secret of their existence. The conflict in order of time comes first. The glory is always an after result.

No different is it in morals. Who reigns must first serve. Suffering is the only path to glory. We can only know moral force when we see moral resistance. Sweeping across a treeless, and houseless prairie, the force of a tornado cannot be seen; but only when it comes in contact with home, and orchard, and forest its awful strength is displayed. So spiritual force must strike passion and sense before its true strength can be known. Were there no vice we would not know the meaning of virtue. That there is a possible wrong course alone gives significance to a right course. If there were no fate, we would never say freedom. The will only displays its grandeur when it comes, smoked stained and seared, from battle with fierce temptations. Ivory needs the dark background to show its whiteness; but not more than does right need a dark background of evil to reveal its true lustre.

Real tragedy, or real history, which, when truly seen is a record of a tragedy as long as human life. What is it that makes it so fascinating but the consciousness that all that has happened to humanity has happened or may happen to us? What treasons, what loyalties, what crimes, what martyrdoms are lying concealed in our brain cells? Why do we shudder when we read of Faust, or Othello, or Romeo? Why do our hearts throb until they almost choke us, and then the blood climbs to surge to our cheeks and lips when we read of Arnold Winkelried, or Horatius, or the storming of Mission Ridge on that gray November day a quarter of a century ago? Why do we weep over the woes of Margaret; mingle our sighs with Juliet; glow with approval at the constancy of Penelope; and bend with Mary while she, with love and contrition, wipes the feet of her Master with her hair? Why but because all these things that are as the residue of a plain and potentially, and we feel at times that all their deeds might be ours? What arrests the eye, and holds it, in the affairs of life is some scene where conscience has been summoned to conflict with inclination and has armed itself for the battle. It is where some obligation has pressed its whole force down upon the soul, and it has been accepted and the struggle which it implied began without any selfish counting of cost or likelihood of private reward. It is where some one has taken deliberately his choice to start along a way of privation and sorrow, when ways of popular ease were beckoning to him and has moved forward, concealing his loneliness and deep grief far down in his heart, and in a certain cheerful way does his duty. It is those who suffered and grown strong in the past, who now draw us toward them as with a celestial gravitation, around them all events circle as the planets within our ken; they are the fixed stars in a world of meteors making luminous the great night sky of the past.

Mark how Providence uses all means to reach the right end at last. Not Palestine with her religion alone; nor Greece with her art; nor Rome with her law, service; but Babylon with her shameless luxury; China with her swarming millions, where men are cheaper than horses; America with her races, and Africa with her black races, all serve a purpose.

All is grist that comes to the mills of the gods. That is a noble speech of the Hebrew poem, which declares, that God makes the wrath of man to praise Him. It is even so. The evil facts of history, when seen from a distance, become sacred necessities,—as the tacking of a ship out of its direct course seems, at the time, to be a hindrance but afterwards is seen to be a help. Despotism when it became too rank in England produced the great charter of rights; and, in America five hundred years later, produced the Declaration of Independence. The thirty years' war impoverished central Europe; but its historian says that it made Germany a nation. The Charleston convention and the awful struggle between the States which followed it seemed to be a crime; but it was a blessing in disguise, seeing now that it brought the election of Lincoln, and emancipation, and a country reunited in bonds every year growing stronger. Thus do frosts, and famines, and pestilences, further all things. Their limits are in themselves and

they cannot be protracted a minute beyond their need. 'Tis a law of nature that strength is produced by antagonisms, as world is made to balance world in the universe, and the muscles become tense and strong by hardest use. So passion, defeat, danger, direct necessity, loss of sympathy are educators; for a just God has the same law for the drop of dew and the single heart, that He has for the ocean and races of men.

But this high truth has a hard time getting itself adopted. It is readily accepted as a piece of philosophy; but it lags dreadfully in becoming working basis for life. 'Tis very plain that opposition strengthens the will, that adversity is in the long run, good for people; but when we say that we think that our particular will is not in need of that kind of discipline, and it is other people that need the benefit of adversity. We all see that man is perfected through suffering, as a rule; but we all think that we ought to be the exception to the rule, and would rather reach the goal by some other route than that of suffering; indeed we would rather remain where we are than to be compelled to fall in and strike along the broad highway of pain and sorrow which is worn so hard and hard by the footsteps of a thousand generations.

From books and observation instead of deep experience we would learn the meaning of life. But life cannot be thus learned. We would be stage heroes. We would be saints by proxy. We would shout ourselves hoarse over the justice of the cause, and the necessity of battling for right; and then, when the battle is ready to begin, we would hire a host, not as he has seen in the world, but we would be spared the polishing and cutting which precedes the light-flashing quality of every lustrous thing. We would be glad to share the glory with Jesus and the saints, if we could only dissolve partnership with them in the suffering.

But the great and wise God will not have it so. If we share the profits we must share the work. If you have the fame, must have the coil and the slander. If you would have the sweet, you must also have the bitter. You must learn the structure of the earth though an earthquake must upheave mountains, and swallow cities, and turn the course of streams, and set your ancestral acres to dancing like corks on the waves of the ocean, to set you your first lesson. So you must learn the structure of life through passion must come and rend its settled layers through shame and want, through defeat and failure, through the laboring of the nerves, racked with pain, and the soul with grief, and the heartache till it grows numb;—in some way attention must be turned to the lesson of life. What crowds do we bring to the brave, what tears to the saint, what admiration and wreaths of laurel to the genius, among the sons and daughters of men! But every brave, and holy, and seeing man, to whose glory every century adds a deeper lustre, reached his place by the way of defeat and suffering. As thou, too, cease-loving, calamity-dreading soul, if thou wouldst know the true meaning of existence thou must follow the same path that they trod; and thou, too, tolling and suffering, and duty-loving soul, know that thou art already in the way that the crowned and sainted have gone.

Happiness. But what is happiness? It is as hard to define as love or music. But let us think of it as a word and its original import for a moment. Is it not simply that which happens? Then if it is that which happens it is not something to be sought. It is a valuable thing, too, changing with our age. What once delighted us all, and made nothing more to be desired, now can only awaken a languid interest at best, and is fortunate if it escape our contempt. It is evident we were never intended to dwell always in one spot; it may be known by the lures which are so thickly strewn to woo us forward from one old camping place to the way of defeat and suffering. If it is that which happens it is not something to be sought. It is a valuable thing, too, changing with our age. What once delighted us all, and made nothing more to be desired, now can only awaken a languid interest at best, and is fortunate if it escape our contempt. 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RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

HEAVEN REVISED.

AND A VOICE SAID UNTO ME, "WRITE."

"It Shall be Given You in That Same Hour What Ye Shall Speak."

MRS. E. B. DUFFEY.

(CHAPTER X.)

(Concluded.)

THE FIELD IS THE WORLD.

At last I have found my work. It was not appointed for me arbitrarily, as is so often done on earth. I did not even choose it, but I recognized it as my work, because, in spite of many misgivings, I have found myself specially suited to it; and as I begin to realize the scope of this work, how many things this realization makes plain which were obscure before. How it untangles the threads of life, and shows a purpose and a plan where all heretofore has seemed pure chaos. It is not my mission to be a ministering angel to the lost and wandering spirits in the lower and darker spheres. I am not yet pure enough and wise enough for that. But I have borne the burdens of humanity. I know what it suffers, and how it is tried and tempted. I know its battles with self. I have charity for its failures because I have myself failed as many times; and thank the overruling love and goodness, I know something of its victories. I realize my kinship to this humanity, and with it lies my work. Yes, though my home is no longer there, but is eternal in the heavens, my labor is still upon earth. There I shall be permitted yet, to do the many things which, through weariness or possibly disinclination, I left undone during my mortal existence. How grateful I am for this. To every one I am not given the blessed opportunity of setting right the wrongs for which he is responsible, repairing the failures and atoning for the errors of his past, as it is given to me.

I may not live my own life over again, but by the experiences of that life, gained through weariness and pain and bitter anguish, I may help and bless other lives; lighten others' burdens, whisper words of wisdom into listening ears, and lay my hands in benediction upon those bowed down with trouble or affliction. Could any work be more welcome to me? Surely not, and gladly I go back to do it. I shall speak to you; through the hands of your mediums I shall write to you; I shall be with you in your labors; and in your hours of happiness and rest I shall still stand by you trying to lift your minds from things temporal to things spiritual. When temptation comes to you, I shall not desert you, but shall bid you be strong, and remain true to your better natures. But you hear me not, and weakly yield; shall I turn away from you in contempt and scorn? No, a thousand times no! By my own sins have I learned that charity which suffereth long; and in your hours of completest spiritual degradation shall I strive to come nearest you, clasping my arms about you in a loving pity, and seeking to bring you back to your better, nobler selves. Truly there is more joy in the Spirit-world over the one sinner that repenteth, than over the ninety-and-nine that go not astray.

I am still weak, I am still ignorant. The future holds out to me an ever-broadening vista of knowledge and experience, in contrast with which my personality seems to shrink smaller and smaller. But the years of earth-life have brought me some wisdom, and that I can utilize. Though still in the A B C class of spiritual wisdom, looking

backward as I now do over the past, by the means of the newly-learned spirit alphabet, I am beginning to spell out the meaning of all my earthly experiences. While I was still on earth many of them were as if written in hieroglyphics which it was impossible for me to decipher. But with the heavenly key I am beginning to read them, and to comprehend their meaning and, with a full remembrance of all the weariness, the bitterness and the anguish, I can say to-day that even if I could I would undo nothing in that past. Each experience has its place, its meaning and its purpose; and I expect to see all this clearer and yet clearer as eternity rolls on. Oh, a wonderful and solemn thing is human life, with results which are never ending.

It is not the purpose of this letter to describe to you in what manner I have finally learned how to reach and communicate with those still in the flesh. Suffice it to say that I have done so. Neither will I weary you with personal matters by describing my ministrations to my own special loved ones, and what delight they have brought to me, what consolation to them. But though I shall never forget those whom I have left behind, and shall always be drawn to them by the ties of spiritual kinship, as ever I was by ties of flesh, my heart is growing larger enough to include all humanity in its love and compassion, and my field of labor is wherever there are human souls needing help or comfort.

There are many of us to whom this work is given, and to us it seems the best and noblest work which can be done—probably because it is best suited to us. Perhaps some day when I have grown in wisdom and righteousness, and when my knowledge of the spirit-life shall be perfect enough to warrant it, I shall be promoted, not only to a higher sphere, but to a higher field of labor, and shall find my work all here, bidding farewell to earth forever. Such a result does not now seem to me desirable; but when the time comes I shall desire it because I shall be prepared for it.

There is one thing I wish to speak of, though it may seem somewhat out of place in this chapter; but it has not seemed to come in appropriately anywhere else. One day my boys, my own beautiful boys, said to me:

"Our beautiful mother!"

Beautiful! How strangely the word sounded, applied to me. I had been beautiful once, but that was long ago. Lechid them for their loving flattery, for I still carried the picture in my mind of the gray hair, the dull eyes, and the thin, lined cheeks and brow, out of which all youth and beauty had long ago vanished, which had been the semblance of my earthly self. Lovingly they assured me they were not flattering me, and in proof they brought me a mirror, and I beheld myself once more. Myself, and yet not myself! There were the general outlines of the features, just as I had long been familiar with them; but the wrinkles of care were smoothed away; the traces of age had vanished; and more than the beauty of youth—a beauty of the spirit—illuminated them. Humbly and gratefully I recognized the fact that I was indeed beautiful, with a beauty upon which time should cast no shadow, nor sorrow mar, and to which eternity should bring still greater perfection.

What more can I say to you now? Oh, there is so much still untold, that it seems useless to begin the telling. I shall speak and write to you again, I have already assured you of that. But now I bring this letter to close. I only purposed to tell my first experiences in spirit life, and these I have narrated here as faithfully as the conditions of spirit control will permit me. More obstacles than you can realize have stood in the way of my making myself perfectly understood. First of all, there is the difficulty of expressing ideas and describing events which have no counterpart in mortal existence.

In many ways I know I have rendered myself liable to misapprehension. Thus, when I speak of different places, and of going and coming, my meaning has not been the same that you would attach to those phrases. Each one here creates his own surroundings. His heaven or hell proceeds from within himself outward until it surrounds him like an actual locality. Those who dwell in darkness do so because their souls are dark and send out no rays of light. I did not visit different located spheres, in the same sense that you would understand the term; but was permitted to view darkened spiritual conditions, and made to realize what was the effect upon those who existed in such conditions.

The senses, too, play a subordinate part here. They are as keen as in earth-life, but there is a newly developed sense or spiritual perception which outranks them all, and by means of this many of our impressions are received, much of our knowledge acquired. I cannot describe this sense to you because you would not comprehend, and can only approximate its effects.

Then there have been other obstacles in the way of a complete expression of what I would wish to say. Imperfect mediumship is one of the greatest of these. In the haphazard way in which mediums are developed, there are very few indeed who are capable of becoming passive amanuenses for spirit control. The medium's thoughts and opinions, and especially modes of expression, will all ways creep in more or less, giving a color and a character of greater or less degree to all that which purports to proceed from the Spirit-world. Then it has not always been possible to hold the same strength of control, and as she has weakened, expression has become more difficult.

But with all these drawbacks, I have succeeded in saying substantially that which I wished to say; to describe to you the Spirit-world as I have found it; and to seek to impress upon your minds the fundamental religious truths of Spiritualism, that as a man is on earth, the same will he find himself upon his entrance into immortal life, and reward shall be given to every man according as his work shall be.

Spiritualism is the religion of personal responsibility, of never-dying hope, and of eternal progress. It is the religion which meets every need and every trial of life, holding a clearly-burning beacon to light the way; and as men live up to the highest knowledge of truth within their hearts, newer and greater truths shall be given them, and they shall be led by spirit hands, their voices shall whisper in their ears, and their souls shall be attuned to the harmony of heaven. The knowledge of the spirit-life from the great central throne whence proceed infinite wisdom and infinite love. The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely.

May the Spirit of Peace find its way to all your hearts, and abide with you now and forever.

For the Religio-Philosophical Journal.

WHAT THE SENSES

Teach of the World and the Doctrine of Evolution.

HUDSON TUTTLE.

Thus far, with a few exceptions which may be called heterodox, physicists have in their speculations used the term matter as though in ultimate conception there is but one kind of matter and the atoms of that matter are in a second state of being, out of which at least one sort of stuff of which the cosmos is formed. The senses on which this theory is based do not endorse, but by their limitation, prove the opposite. We have no means of knowing of sound aside from the ear, which is wonderfully fashioned to receive vibrations, and transmit them to the brain; yet its imperfection, caused by the limitations of nerve tissue, reveals the fact that it is cognizant of a wide tract, which it is not cognizant of. A sound wave impinges on the ear with less vibration than 16½ times in a second it is audible, and if the number of vibrations is increased above 38,000 per second, they again lose the power of impressing the ear. There may be insects capable of hearing these high sounds, which to man are silence itself, and the long waves that beat less than 16½ times in a second may be sweet music to some of the lower tribes of animated life.

Perfect as the eye may be as an optical instrument, its range is far less than that of the ear. Only the rays of light having waves

3930.10 of a metre in length are visible on one side, and the last visible radiation on the other end of the spectrum have wave lengths of 7800.10 of a metre. This is narrow limit, and on either side must be rays, which eyes or nerves differently constructed would receive and interpret, yielding, perhaps, colors unknown to our consciousness. There is a narrow range in color waves, like music in sound waves, as all blends in one, in all octaves above or below, twice, thrice, etc., the length of given waves yield the same color impression.

We may regard from the same point of view the sense of taste, the nerves of which have a still narrower range, and are apparently differently affected in animals than they are in man, substances disagreeable to him being relished by them, and of course the taste differently.

As the senses are thus cognizant of narrow belts of sound and light, leaving unknown stretches on either side, so what is called matter may be the narrow range recognized by our finite powers as a whole, on either side of which may lie stuffs of widely different qualities and possibilities.

A DEAD VIEW OF DEAD WORLDS.

Pausing to consider the received theories of force, as an explanation of the theory of the world creation, we shall find that it fails to meet the high promises it vauntingly makes.

According to the received theory of force, every manifestation of power and energy on the earth is originally derived from the sun. The growth of plants and animals, and all the activity displayed by the latter, are derived from their food, which was produced by the light and heat of the sun.

In illustration of the sun's incalculable power, take, for instance, the rain fall of one-tenth of an inch extending over the United States. Such a rain-fall has been estimated at ten thousand millions of tons, which the heat of the sun had raised at least to the height of one mile. It would take all the pumping engines in the United States a century to lift this amount of water back again to the clouds. If the force is so great as displayed in the rain-fall of one-tenth of an inch, how incomprehensible the power which lifts the entire amount of water evaporated, amounting to, at least, forty inches?

Yet the force of the sun, manifested on the earth, is an inconceivably small part of that radiated, for the earth only receives in proportion as its surface bears to the sphere of its orbit, and how inappreciable is its diameter of 8,000 miles to that of a sphere 184,

000,000 across. The combined surface of all the planets would receive a scarcely appreciable ratio of the entire amount which, unimpeded, flies away into the abyss of space.

The energy radiated at the surface of the sun is estimated at 7,000 horse-power to the square foot, and if the sun was a mass of coal, it would have to be consumed in 5,000 years in order to supply it, and in 5,000 years would have to cool down to 9,000 deg. c. If the nebular hypothesis be received, the contraction would supply the loss for 7,000 years before the temperature would fall 1 deg. c. Incomprehensible as this force is, it is constantly diminishing, and although the projection of meteors and hypothetical cosmical bodies may prolong its action, the time must come when all the energy will be dissipated into space; all bodies will have the same temperature, and as there is no other source of energy, physical and vital phenomena will cease, and the universe, bereft of living beings, will itself be dead.

According to the most advanced views at present entertained, this is the end of the career of the universe.

Balfour Stewart endorses this conclusion by saying: "We are induced to generalize still further, and regard not only our own system, but the whole material universe, when viewed with respect to serviceable energy, as essentially evanescent, and as embracing a succession of physical events which cannot go on forever as they are."

In stronger language Mr. Pickering says: "The final result, therefore, would be that all bodies would assume the same temperature; there would be no further source of energy; physical phenomena would cease, and the physical universe would be dead. Such at least is the present view of this stupendous question." In explanation of the origin of this energy, and the reason for its loss, Mr. Stewart further says: "It is supposed that these particles originally existed at a great distance from each other, and that, being endowed with the force of gravitation, they have gradually come together; while in this process heat has been generated, just as if a stone were dropped from the top of a cliff towards the earth."

Thus the universe would become an equally heated mass, utterly worthless as far as the work of production is concerned, since such production depends on difference of temperature.

In other words, the universe becomes dead matter, wholly incapable of supporting life, and so far as present science gives us any information, must remain forever at rest.

The fact that such a conclusion has been reached should cause us to pause in doubt of the correctness of the data leading thereto. It would be the greatest of calamities if, at the end of the great cycle, there was renewal of the lost energy, and return to the nebulous beginning. Causation moves in cycles, and the most alarming perturbations are balanced by forces operating in other directions, so that the result is the preservation of order. Planets swing wide of their orbits for a million years, getting further and further away, yet the time comes when they return on a pathway carrying them as wide on the other side.

This latest view of the universe by scientific thought, however plausible its argument, or apparently logical its results, is proven by the very logic of those results to be defective.

It starts with the declaration that matter and force are inseparable, that there can be no matter without force. The nebulous beginning was a storehouse of energy, which has been wasting ever since the first world was formed. It has been for countless ages dispersed by radiation. It is still wasting, for as it is radiated into space it does not, even raise the temperature of the trackless abyss through which it passes. When it is all gone, there will be left the force of gravitation, holding with adamant grasp the dead residuum of suns and planets; and, strange conclusion to which the premises force us, this residuum must be matter without force.

Here the whole problem again opens, and a theory which proudly arrogates for itself the distinction of being the only true system of nature, which rules God out of the universe, or makes him an unknown and unknowable quantity, destroys life in nature, and has no means of its restoration except by a miracle. If the universe is a machine which in time will run down and die, all its force being dissipated, does it not follow that in the beginning some superior power united this force with matter? and also, does it not follow that if this dead universe again live, a superior power must draw back the scattered beams of light, heat, magnetism, etc., and re-endow the dead residuum?

Creation is not a clock that must be wound up at stated intervals by a foreign power, and any system which does not provide for restoration as well as destruction, confesses its weakness.

We have one choice, to believe that forces by blind action and reaction have evolved the world from a nebulous fire-cloud and peopled it with sentient and intellectual beings, making of it a perpetual motion machine, not designed, but the result of infinite failures, perfected by infinite blunders, and sustained by the fortuitous equilibrium of unseeing, unknowing forces; or that back of these forces is an intelligence planning and willing through their agency. If the latter be accepted, it does not follow that the crude conception of design in nature as the direct work of a personal God must be maintained. At the commencement of the great revival

of the study of nature, when the views which have revolutionized scientific thought were beginning to dawn, illy defined and partially understood, they were seized on by a class seeking support to the theological doctrines they felt yielding beneath their feet, and distorted by plausible sophistry into apparent vindication of their dogmas. Of these, Paley became most famous, his illustration of the watch the most renowned of his arguments. It is misleading, as there is no real likeness between a watch and the mechanism of nature. Yet we do not endorse the complacency of many leading supporters of evolution. Evolution is undoubtedly a true statement of the method of creation. It offers no further explanation, and gives no cause. Accepting evolution and following the development of life from the least to the greatest, what do we see but the constant unfolding of a well defined purpose and plan? Are not the beings of the Silurian and Devonian epoch, prophesies of the forms which were evolved out of them? We may call things by new names, and in place of design we may call it "adaptation"; we do not change the relations of things thereby. When we see a bird cleave the air with rapid wings and observe the wonderful adaptation of bones and muscles and forms of feathers, we may explain it all by evolution, which has made the bird the embodiment of the forces of the air. Have we done more than state the method of growth?

What cause have we assigned for the process? We see an interminable series of forms, changing from age to age, becoming more and more complex in their relations, but pressing forward constantly to final production of man as the perfection of the vertebrate type. Evolution describes this process, at every step furnishing evidence of a purpose, achieving its ends through matter, often failing but through failures at last reaching its object. In this light the development of organs proves nothing against design. The eye of man is installed as more imperfect than a glass lens. It is as perfect as the organic material out of which it is made permits. That it becomes diseased is from the same necessity of organization.

EVOLUTION

is a new name for facts exceedingly old, but its supporters would have its scheme reach through creation to the foundation of things. Advancement with them means only better adaptation in the struggle for existence, the result of accidental fitness which has pushed unorganized protoplasm to man. Matter and its potentialities, granted, all else flows in assured course. Difficulties disappear, the riddle of the Sphinx is no longer obscure. The sunlight has fallen on the marble lips, and Memnon has revealed in a single sentence what mortal man has never understood, "The survival of the fittest." The theologian has rested in blissful confidence in the arms of the Creator; now comes the scientist who by easy methods calls the Creator "evolution," and falls as blindly confident into the arms of his new named God. The likeness is made more complete by the scorn of one equalling the sneer of the other.

It is a new name for the old fact, that the forms of life on this earth are united by common parentage, and have been differentiated by the accumulation of infinite beneficial changes. The struggle for existence has been the center around which these have aggregated. This no careful student will deny. Having granted this, what then? Is anything explained? Have we approached the cause by a single step? Really has anything been done more than to explain the phenomena of the world with new words and phrases?

Of old it was said the world is a machine with gods or a god at the crank; to-day, the god at the crank is the Unknowable, the laws of nature, the potentiality of matter, or in the most recent theory the all-god has appeared in the revival of god immanent in the universe, which is regarded as agnosticism, with a god-soul. This is poetic but neither sensible nor scientific. Forever and forever old ideas are washed on the shore of time, out of the wreck of the past, and instead of being relegated to the museum, are galvanized into grimace of life, and branded as new, when they are rapidly disintegrating in every part.

The survival of the fittest is a wonderful scheme of preservation of the best. To illustrate, take the tiger and the deer. Once they herded together, the tiger not being as now noted for strength or stealthy cunning, nor the deer for caution and fleetness. The dull tiger was able to take as prey the least cautious and weakest of the deer. The fleetest deer propagated, and then only the most cunning tigers were able to procure food, and continue their kind. As their strength and cunning increased, the cautiousness and fleetness of the deer increased in this matched game of life, the two species reacting on each other until we now have the perfected deer and tiger. In both kingdoms of living beings, among all their diverse families and species, this struggle has gone on, and the result is the differentiation from abysmal protoplasmic slime the humming bird on the flower to the leviathan in the deep; the lichen on the rock to man with an intellectual comprehension of unknown breadth. We here have the chronicle of creation, and Frost was not more garrulous with his exploits of lord and lady than the chroniclers of the changes effected in specific forms "on their way to man."

We hear all that is said, and with a feeling of disappointment, while admitting all, re-

(Continued on Eighth Page.)

For the Religio-Philosophical Journal.
MAD. BLAVATSKY AND THEOSOPHY.

A Reply to My Critics.

WM. EMMETTE COLEMAN.

PART ONE.

In the JOURNAL of January 14th last I published an article partly in criticism of Madame H. P. Blavatsky and Hindu theosophy. This article was carefully and deliberately prepared, and it was purposely made strong, severe, and pointed, but not more so than the truth demanded. In fact, if the full truth concerning theosophy were told, a much stronger and more severe article would have to be written. As I expected, my criticisms aroused the indignation of sundry of the more prominent dupes of Madame Blavatsky, and ridicule, sarcasm, and denunciation of myself were freely indulged in, in the JOURNAL's columns, by the irate apologists and defenders of the leading impostor of this century. I have waited until the theosophists have all had their say, before making any reply to their unjust attacks.

It is significant that no attempt is made by a single one of my critics to reply to any of the facts and arguments I advanced in disproof of the truth of Blavatsky's theosophy, and in proof of the wholesale imposture and plagiarism upon which the entire fabric is reared. No attention is paid to the solid, hard-pan, knock-down statements (so to speak) with which my remarks were armed, but instead nearly all of my critics confine themselves to a discussion of the comparative unimportance of the personal habits of Madame Blavatsky, more especially as to whether she is in the habit of using intoxicants. This seems to be, perhaps, the only vulnerable point in my critique, as it turns out; and they all made haste to dilate upon that one point, so as to give me a castigation on that subject, even though they might be unable to do so on any other. As has been perceived, the evidence as to whether Madame B. does or does not, and has or has not, used intoxicants is so contradictory that the verdict must be "not proven," and therefore, in justice to the Madame, the statement in my article that she did so use them is not pressed, despite the positive testimony I have received in the affirmative and which I have published in the JOURNAL. Being unable to reconcile the two sets of statements on this matter, I am content to let it pass. It should be noted, however, that the bottom of my assertions concerning her tobacco-smoking and her vigorous profanity are universally acknowledged.

I have been taken to task, in no gentle manner, for publicly criticising the private habits of Madame Blavatsky, especially by Prof. Elliot Coues. He says that not only are my remarks such as no gentleman should use, but "they are such as no man should use, or be permitted to use, with regard to any woman whatever." From the bottom of my heart I am profoundly sorry that well-meaning, kindly disposed men and women, quite intelligent and rational, in some directions, should be misled into such stupendous sophistries and such unmitigated "rot" as all theosophical advocates, without exception, are in the habit of giving to the world. The nonsense, and the gross injustice to those who accept their rubbish, blasphemously called the "wisdom of God," which constantly emanates from them, is something "awful" speaking colloquially, to sound, sensible, level-headed men and women. Sincerely do I pity our deluded friends,—victims of the wiles of Madame Blavatsky.

Courtesy, good taste, the amenities of social life, are excellent things in their place; but there are times when their claims should give way. Justice, truth, right, the exposure of deception and of swindling, the protection of the innocent, and from the practice of the vicious or the criminal,—these are of more moment than politeness, gallantry, and kindred virtues. Besides, it is no secret that Madame Blavatsky smokes and swears. She does it constantly and publicly, never attempting to conceal it. What great harm, then, do I commit in referring to these public and openly avowed practices of the lady? Which is the greater violation of good taste, a lady who smokes and swears in an open, public manner, or in private even, or for a person to mention the fact that she is thus guilty? Is it in good taste for a woman to curse and swear in the presence of Madame Blavatsky does, and is it an example of good taste for her to smoke cigarettes? Instead of it being a lack of good taste on my part to tell the truth about these peculiar practices of Mad. B., it is a flagrant violation of good taste for her to say any word to detract as she does. What respect has any decent man or woman for a woman who curses and swears in the style this Russian impostor does? Yet, forsooth, because, in the interests of truth against falsehood and of honesty against deception and fraud, I state the facts, I am berated and ridiculed for daring to be guilty of such lack of taste and courtesy as to mention the bad practices which she openly and undisguisedly indulges in. This is a fair specimen of the theosophic fairness, logic, acumen, and common sense. The theosophists whitewash and defend the trickster, the impostor, the woman of demoralizing personal habits, and at the same time they sneer at, make fun of, and unjustly denounce the lover of truth, purity, and honesty, for daring to tell the truth about their very peccable not to say flagitious idol and mistress. Such is theosophic justice!

It is asserted that while I have a right to criticize the public work of this woman, it is not my prerogative to refer to her private habits. This is another characteristic theosophic sophistry and evasion of the truth. It is true that, as a rule, the personal habits of public characters are not interblended with their public labors, and hence may not be subjects for legitimate criticism; but such is not the case with Madame Blavatsky. Her so-called private habits and mode of life are intimately connected with her public work, and are legitimate and proper subjects for public discussion; and my remark concerning those habits of hers was made solely in connection with her public life.

ings. Madame Blavatsky claims to be able to perform numerous occultic marvels, transcending the ordinary laws of nature; and she gives certain definite instruction relative to the mode of life and personal habits that are absolutely required to enable one to accomplish these feats and to attain the exalted condition which she claims to occupy. Her own writings and those of theosophy in general lay special stress upon the private, personal habits of all those desirous of possessing the powers which it is claimed are resident in Madame Blavatsky. To have such command over nature's forces as she is said to possess, she and the others assert that certain personal habits and a certain mode of life are indispensably necessary. Then, if this be true, her personal habits and mode of life are indispensably connected with her public life-work; and it is perfectly legitimate, nay, more, it is absolutely requisite, that we pay strict attention to her habits and mode of life in any complete and critical analysis of her public teachings, their truths or falsity. If she notoriously lives a life in direct contradiction to the one she declares as absolutely necessary for one to live in order to perform the marvels and be in the exalted mental and spiritual condition which she is said to occupy, is that not plain proof of her imposture, and of the untruth of her teachings, and is it not my prerogative, as a lover of truth, and in order to advance the truth and expose her inconsistency and humbuggery, to publicly call attention to the nature of her personal habits, as I have done? The facts in this matter are given below.

First, let us see what are the teachings of theosophy in general and of Madame Blavatsky in particular concerning the personal habits and mode of life required of those occupying the plane of development claimed by Madame B. I quote from an "An Epitome of Theosophy," issued for distribution by the General Secretary of the American Theosophical Society,—an official circular, containing the definitely-formulated doctrines of the theosophists of America and India. Speaking of the cultivation of man's "spiritual nature," we are told that "in the course of this spiritual training such men acquire perception of, and control over, various forces in Nature unknown to others, and thus are able to perform works usually called 'miraculous,' though really but the result of larger knowledge of natural law." Next, as regards the process of spiritual development, we are informed that in order to secure the supremacy of the highest, the spiritual element of man's nature, the following, among other things, are requisite: "The eradication of selfishness in all forms; 'the cultivation of the inner, spiritual man by meditation, communion with the Divine, and exercise; 'the control of fleshly appetites and desires, all lower material interests being deliberately subordinated to the behests of the spirit.' We are also told that while the above is practically followed by all religiously-disposed men, there is a higher plane of spiritual attainment, an extension of the process of which is reached in Adeptship, 'an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations.'"

It is well known that Madame Blavatsky has claimed to perform on numerous occasions in America and India, "works usually called 'miraculous,' and that she claims to have attained such an exalted degree of "spiritual development" that she has gained possession of the "Secret Doctrine," the acme of theosophic wisdom, the very *summum bonum*, as it were, of Divine Truth. Now, in order to perform these works and to attain this Divine Wisdom, certain things, as above stated, are necessary, and it is a demonstrated fact, that so far as Madame Blavatsky is concerned, all the requirements of the spiritual unfolding which I have given above have been and are ignored and disregarded by her. There is not the least bit of evidence that I can discover, that at any time in her life she has paid the smallest attention to the practical embodiment in her own life-work of any one of these indispensable requirements. Has she "eradicated selfishness in all its forms?" Have her "fleshly appetites and desires" been "entirely controlled?" Has she "cultivated the inner, spiritual man by meditation, communion with the Divine, and exercise?" Has she constantly indulged in "laborious self-discipline and hardship?" Has not her life been dominated by principles of action the direct opposites of these requirements? Unquestionably it has.

Come we now to the verbatim teachings of Madame Blavatsky herself upon the points. In her magazine, *Lucifer* for April, 1888, was published an article called "Practical Occultism," written by her in person, in the May number of the same periodical was published an article on "Occultism versus the Occultic Arts," also written by Madame B. These two have been republished in one pamphlet, forming No. 7 of the series of works issued by Theosophical Publication Society of London. We are first told by Madame B. that "it is the motive, and the motive alone, which makes any exercise of power become black, malignant, or white, beneficent magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it." She continues thus: "What then are the conditions required to become a student of the 'Divina Sapientia?' For let it be known that no such instruction can properly be given until these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine qua non*." Madame Blavatsky then gives a selection from the "rules" with which absolute compliance is demanded on the part of those desirous of attaining the possession of magical powers, from which I select the following: "Those who desire to acquire the knowledge leading to the Sirdhis (occult powers) have to renounce all the vanities of life and of the world. 'A Lanyor (disciple) must take care to separate his outer (external) body from every foreign influence; none must drink out of, or eat in his cup but himself. He must avoid bodily contact (i. e. being touched or touch) with human, as with animal being.' 'No animal food of whatever kind, nothing that has life in it, should be taken. No wine, no spirits, or opium should be used. . . . Wine and spirits are supposed to contain the seed of evil, and the poison of all the men who helped in the fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.' 'Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as well as good to all and entire oblivion of self, are the most efficacious means of obtaining knowledge and preparing for the higher wisdom.' "It is only by virtue of a strict observance of the foregoing rules that a Lanyor can hope to acquire in good time the Sirdhis of the Arhats (Adepts), the growth of which makes him become gradually One in the Universal All."

In commenting on these rules, Madame Blavatsky refers to "the command not to touch even the hand of one's nearest and dearest," and to the requirement "to abstain from giving pleasure to others for the sake of one's own development." It is a *sine qua non* that every vestige of selfishness must be eliminated from the mind, and as the student must think of himself only as part of the universal whole, renouncing even his own personality, the practice of good deeds towards our friends and loved ones is forbidden as of a self-h nature.

"It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the reformation of an unflinching will," continues Madame Blavatsky, "when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the 'astral' has in consequence been reduced to a cipher, that the union with the 'higher self' can take place. . . . Even the love for wife and family—the purest as the most unselfish of human affections—is a bearer to real occultism. For whether we take as an example the only love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to their very bottom and thoroughly sifted, there is still selfishness in the first, and an *egoisme a deux* in the second instance." "The aspirant has to choose absolutely between the life of the world and the life of occultism. It is useless, vain, to endeavor to unite the two, for no one can serve two masters and satisfy both. No one can serve his family and the higher soul, and do his family duty and his universal duty, without depriving the one or the other of its rights." "Whoever indulges, after having pledged himself to occultism, in the gratification of a terrestrial love or lust, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mortal self-gratification involves the immediate loss of the powers of spiritual discernment; the voice of the Master can no longer be distinguished from that of one's passions or even that of a Dugpa [black magician or sorcerer]; the right from wrong; sound morality from mere casuistry."

We are further informed by Madame B. that "Siddhis (or the Arhat powers) are only for those who are able to 'lead the life,' to comply with the terrible sacrifices required for such a training, and to comply with them to the very letter. Let them know at once and remember always, that true occultism or theosophy is the 'great renunciation of self; unconditionally and absolutely, in thought as in action. It is altruism, and it throws him who practices it out of calculation of the ranks of the living altogether. . . . No sooner is he 'accepted' than his personality must disappear, and he has to become a mere beneficent force in nature. There are two poles for him after that: two paths, and no midway plane of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and no Devachanic break, the golden ladder leading to Mahatmaship (the Arhat or Bodhisatva condition), or—he will let himself slide down the ladder at the first false step, and roll down into Dugpaship. All the foregoing quotations from Madame Blavatsky can be found in "Theosophical Practical Occultism," etc., pp. 4, 5, 6, 12, 14 and 15.

Let us now contrast the foregoing indispensable requirements of true occultism (any deviation from which will land the delinquent into Dugpaship, Voudoism, or Black Magic) with the mode of life systematically followed by Madame Blavatsky. In the first place, the testimony of her warmest friends will be given. In 1882 there was published in Calcutta, at the headquarters of the Theosophical Society, and therefore under the sanction of Madame Blavatsky, a pamphlet called "Hints on Esoteric Theosophy, No. 1." In this book the writer speaks of the (to us lamentable but incontestable fact that Madame Blavatsky's converse is by no means confined to 'yea, yea, and nay, nay,' but, especially when she is in one of her less spiritual and more worldly moods, only too fluent, and too often replete with contradictions, inaccuracies, and at times apparently direct falsehoods. . . . I have heard her say, that even the warmest of her friends saw no solution of this riddle, which is one that so immediately suggests itself to all who become intimate with her, that even Colonel Olcott, summarizing the general feeling, once said 'Her best friends believe in her despite of her self.' The author then explains that in Madame Blavatsky's present stage of advancement it is hopelessly impossible to extract the genuine truth from her statements, and to continue thus: "These tendencies are first, inaccuracy. Most women are inaccurate, but she is, perhaps, more than normally so, instead of, as one might have expected, less so. . . . But the second tendency, a sort of humorous combativeness, leads her at times, especially when she is in high spirits, and entirely free from higher influences, to propound absolute fictions, of *malice prepense*, written for her by her best friends, then this woman is exceedingly inaccurate in statement, and is addicted to malicious falsehood, 'absolute fictions.' Her best friends also admit that she is in the habit of cursing and swearing very vigorously, and also that she habitually smokes cigarettes. Before she came to America, while she lived in Paris, I have evidence that she lived a very worldly, fast, sensuous life, and it is beyond question that she has since 1875 likewise lived a dissipated life. It has never been claimed that she in any manner lives such a life as the alleged mahatmas (arhats) are said to live in Tibet. Instead of leading an ascetic, secluded life, free from association with other human kind, free from all self-hness, with the loves and passions entirely annihilated, her life all these years has been of an opposite character. She has lived a life of worldly ease and plenty, feasted and petted by her followers far removed from the life of privation and hardship which she declares must be followed to the letter by the credulous dupes who think that they may become mahatmas, or at least magicians, by obeying her ironclad injunctions. While she condemns these poor wretches to renounce family and friends and all that makes life dear, as a means of attaining magical power, she lives in luxuriance and comfort, having a good time of it, and laughing in her sleeves at the silly fools who accept her falsehoods and plagiarisms as divine wisdom.

The Arhat powers, she tells us, are only for those who "comply to the very letter" with the "terrible sacrifices required." Madame Blavatsky has pretended to exercise these Arhat powers on many occasions, yet when was she ever known to comply in any manner whatever, much less "to the very letter," with those "terrible self-sacrifices?" What self-sacrifice of any kind has she ever indulged in? Has she renounced all the vanities of life and of the world? Does she avoid bodily contact with all human beings? She tells us that "it is impossible to employ spiritual forces if there is the slightest tinge of selfishness in the operator." If it is impossible to use these forces, as she asserts, how is it that

she has used them in so many cases, as alleged, and yet be saturated with self-hness in the manner she is known to be? Since 1875 the dominant passion of her life seems to have been an insatiable craving for notoriety. She has labored, talked, wrote, played tricks, indulged in the most gigantic impostures of the age, and all for notoriety, for one thing; and she has succeeded in acquiring an unenviable notoriety, as her name will be handed down in history as the most notorious impostor and fraud of the century. Does it indicate a total suppression of the passions and lusts to seek notoriety and a spurious fame in the questionable manner that she has been doing for 13 years? Is it unselfishness and altruism (the love of doing good to others) that prompt her to palm off juggling tricks on gullible men and women as veritable exhibitions of occultic power? Was her conspiracy with the Coumbs to humbug her followers for a term of years, with spurious manifestations of the pretended mahatmas, an exhibition of unselfish devotion to the well being of others? When she pretended that she was in intimate communication with, and was the authorized agent of, certain mythical mahatmas in Tibet, and when she wrote the large number of letters pretending to come from said mahatmas and addressed to Mr. Sinnett and others, thereby deceiving him and all the other theosophists,—when she did this was she actuated by motives devoid of the slightest tinge of selfishness? And were these "sacrifices" not to say criminal, acts, an exemplification of "abstinence," or theosophy, which is the "great renunciation of self, unconditionally and absolutely, in thought and action?" Does her life-work for the past 13 years indicate that her "personality has disappeared" and that she has "become a mere beneficent force in nature?" Does her life indicate that "not only all the lusts and longings of the flesh are dead, but also that the recognition of the personal self is killed out?"

Has she without ceasing practiced "abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words?" Is the habitual use of tobacco an exemplification of "abstinence," or is it a proof that she has renounced "the lusts and longings of the flesh" and all sensual enjoyments? Is her violent profanity an indication of the exercise of "gentle thoughts" and of indulgence in "good deeds and kind words?" Can systematic imposture for 13 years or more be correlated with "the observation of moral duties?" Are the constant inaccuracies, misrepresentation, and malicious falsehood, the practice of which, her best friends tell us, is so inwoven into the very fibres of her mental constitution as to be impossible of eradication,—that is, these reprehensible mental qualities have become, through years of practice, an integral part of her psychic organization, incapable of being uprooted,—are these mental traits indices of her entire unselfishness, of her devotion to the highest and best interests of mankind and of her unintermittent "observation of moral duties?" Madame Blavatsky has informed us that after a person has once begun to ascend the ladder of practical occultism at the final false step he will "slide down" and "roll down into Dugpaship," which involves moral and spiritual shipwreck. She also says that whoever, after having pledged himself to occultism, indulges in the gratification of a terrestrial love or lust, must be "almost immediately" "dragged down to the lower plane of matter," and that "sensual or even mortal self-gratification involves the immediate loss of the powers of spiritual discernment." Suppose we apply these statements to the case of the Madame herself. She began to climb the ladder of occultism many years ago, and from the very beginning of her ascent she has been indulging "in the gratification of terrestrial loves and lusts," in both "sensual" and "mortal self-gratification," at all times without stint. Therefore, according to her own showing, if she ever possessed any "powers of spiritual discernment" she must have lost them many years ago, and rolled down into "Dugpaship," and all her teachings, given to the world as heavenly truth, are but the diabolical effluence of the infernalisms of Dugpaship, which is but another name for diabolism. If one false step inevitably leads to Dugpaship, to what have 13 years of fraud and corruption, and malicious falsehood led? Must she not be sunk into the dreariest depths of Dugpaship, alias infernalism or devilry? According to her own teachings, it necessarily follows that her teachings are a falsehood, and her feats of magic, if real, nothing but exhibitions of the black art, voodooism, malignant sorcery, and black magic. Instead of being an expounder of theosophy (divine wisdom) she must be an expounder and practitioner of devilism in some of its most damnable phases?

What is the common sense view of the whole matter? Madame Blavatsky claims to possess a knowledge of the great spiritual truths of the universe, and also to possess certain occultic or magical powers transcending the commonly observed laws of nature. One of her alleged great spiritual truths is, that in order to attain a knowledge of these so-called spiritual truths and to obtain possession of these asserted magical powers, it is absolutely and indispensably requisite that a certain mode of life be rigidly followed without the slightest deviation therefrom. It is beyond all question that during the time that Madame Blavatsky has pretended to be exercising this great wisdom and using these occultic powers, she has been leading a life directly opposite in character to that declared to be indispensably necessary for their exercise. It, therefore, inevitably follows that she has never been in possession of this divine wisdom, and that the feats of pretended magic in which she has so often engaged were only jugglery, tricks, hanky-panky, legerdemain, slight-of-hand, that such was their true character has been abundantly proved before; and the logical sequence of her own teachings, that they are of this fraudulent nature, simply attests that which every sensible person well knew before. Out of her own mouth she is condemned, hoisted is she by her own petard. And yet people claiming to be intelligent and of good sense continue to believe in her pretensions, and rank themselves among her devoted followers. Oh, human nature, human nature, into what depths of folly, fatuity and imbecility art thou capable of falling! Reason, logic, common sense, wisdom, how ye are crucified, even in this so-called enlightened age!

What now becomes of the unjust charge that, in speaking of some of Madame Blavatsky's habits of life, I invaded the "sanctity of private life," and said things that no gentleman should say and that no man should be allowed to say? The one remark that I made in my article of January 14th, concerning Mme. B.'s personal habits, is found in the middle of a sentence referring to the character of her writings; I mentioned these habits of hers as indicating the "character of the brain from which the alleged 'divine wisdom' of theosophy emanates. What I said was strictly germane to the discussion of the nature of her public work. As Lyman

C. Howe, in the JOURNAL, well remarks, "Where are the limits that divide the private life from a public career? It seems to me that the daily habits in society which are openly indulged before all the world who may chance to touch the individual sphere, do not strictly belong to the domain of private life." For three reasons the charge that I have, in an ungentlemanly manner, trespassed upon the sanctities of this woman's private life, falls to the ground. (1) There is nothing private in the habits of life to which I referred; they have been mentioned in the public press at various times during the past thirteen years, and they are well known to all persons with whom she has associated during that time, including editors, reporters, etc. No attempt at concealment has been made; they are practiced openly, so that all can see them. (2) My remark thereupon was made strictly in connection with her public work, it having reference to the effect or influence that the habits spoken of have upon the nature of her public writings. (3) It is a fundamental principle of theosophy that the most intimate association exists between the so-called private life, in all its details and ramifications, and the possession of the powers and the knowledge claimed by Madame Blavatsky; it is, therefore, not only legitimate, but is indispensably requisite, to consider the mode of life and the personal habits of any one claiming the possession of said powers, in order to determine the probable truth or falsity of the asserted claims, and the true nature of the alleged manifestations of occultic forces. In view of these facts, I submit that I was fully justified in alluding as I did to Madame B.'s personal habits, and that the sneer, abuse, ridicule and misrepresentation so freely heaped upon me by Prof. Coues and the others, were uncalled for and irrelevant, and are of such an unjust character altogether that the writers thereof, one and all, ought to be heartily ashamed of themselves for having written them. The fallacies and sophistries pervading those attacks upon me are such as characterize all theosophic literature accompanied by the usual suppression and distortion of the truth in order to make points and mislead the reader,—this latter not being always done knowingly or deliberately, but oftentimes unwittingly through prejudice and ignorance.

In a second article I shall briefly comment upon some of the more important of the other criticisms upon my article of January 14th, by the advocates of the truth of theosophy. San Francisco, Cal.

The Mechanism of Zymotic Diseases.

The most recent advances in biological research afford a basis on which to erect a more or less plausible theory of the mechanism of diseases caused by micro-organisms.

The domain of parasitism is far wider than has hitherto been accepted. The principles of evolution teach us life is one; living forms being but strands in a complicated web, no single fiber of which can assert its independence of genesis and history from any other fiber, however remote, while each of these forms possesses a greater or lesser antagonism to other forms. So it would appear a large proportion of the maladies, whether in plant, fish, reptile or mammal, are produced by parasitism—the antagonism of lives—the lesser lives feeding on the greater. The higher animal organisms are but communities of living points, floating free, others stationary—these last attached to their neighbors by protoplasmic bonds of marvelous tenacity, just as adjoining households may have telephonic connection, but with their individuality and their autonomy unimpaired. A colony of minute microbes obtaining access to this republic is similar to a hostile armed band entering a city—strife at once commences, the strangers attack and are attacked. If the strangers are all killed, no disturbance of health is produced. In any other event, the strangers increase and multiply at the expense of the normal inhabitants, the latter being rather destroyed by some special soluble toxic substance excreted by the enemy than in any other way.

Each micro-organism seems to have a particular rate of multiplication, and when a sufficient quantity of toxic material has accumulated, then the phenomena of fever and eruptions are produced. So far as experimental research has gone, there is no true incubation; there is no mysterious localization of the invading band in lymphatic gland or vessel for days or weeks. The battle at once commences, but it is only when a certain number of the strangers have got the upper hand that a sufficient disturbance of function is produced to give external sign. In the case of the individual little mass of bioplasm, a few hours may represent several generations, so that acquired properties are very rapidly transmitted; those poisoned by the excretion of the pathogenic microbes perish, those that more or less effectually resist continue to live and propagate, until a new generation again and again of this process, the body may be full of resistant living particles. In that case the foreign tribe is conquered, destroyed, expelled, and what is called recovery takes place.

If now a second colony gain access to the same animal tissue, it meets with descendants of the old heroes, and the attack is immediately repulsed. This is the nature of protection from a first attack. Vaccination is but a modification of the same process. Colonies composed of the weaker members of some malignant tribe enter the citadel, a brief struggle ensues, the inhabitants finally destroy them, and the education thus acquired renders the inhabitants able to cope with a second stronger colony. This second successful fight renders the survivors and descendants still harder, and so the process may be repeated until they are able easily to resist the strongest and most virulent of their assailants. This is the phenomena of protection by inoculation of attenuated cultures.

Lastly, it would seem from the experiments of M. Roux and others that the living points of the animal organism may be educated in resistance by being dosed with the excretory products of pathogenic organisms, and that the inoculation of attenuated organisms is not necessary. If this is so, it would in no way alter the conception of the mechanism of immunity; that is, it is essentially depends on the production of a sufficient number of resistant masses of bioplasm, this resistance having been acquired by inheritance from ancestors who have made successful combats against a particular microbe, just as the descendants of Dr. Dallinger's saprophytes were ultimately able to live at a temperature of 158° F.—Public Health.

Gen. Louis E. F. Salomon, the fugitive President of Hayti, is six feet four inches high, weighs three hundred pounds, and is perfectly proportioned. He is of pure African blood and his skin is almost jet black, while his hair is white with age. He is finely educated, and is noted for his charm of manner and brilliancy of conversation.

Prevision in Dreams.

Among the deeply interesting occult topics which are at present occupying the minds of the thoughtful public (inside and outside of Spiritualism), not the least interesting perhaps are the phenomena of premonitions and clairvoyance in dreams. I think it a pity that as far as possible every remarkable case of the kind should not be brought before the public (as I feel sure such cases are by no means as rare as they are imagined to be) for thus, in a short time, a firm basis of hard facts would be ready for the uprearing of reasonable theories of explanation.

The following cases have come to my knowledge within the last few months, all given by reliable witnesses, whom I have known more or less from childhood, and all living within five minutes' walk of each other, and in a small town in the West of England (a very small area both of time and space for the collection of cases). The first instance is from a lady who from her earliest childhood, and all through life, has been a devoted lover of animals of almost all descriptions, especially of cats and dogs, and two "wags and strays" of the former class (certainly not remarkable for their beauty in common eyes) have been her constant companions for years. In the early part of the year she one night dreamt that she heard a strange voice at the door say, "Cat, black and white face" (right description of one of the animals) "caught in a gin." She related the dream to the cook, who had been with her for many years, but hoped that nothing would happen to her pet. A few mornings afterwards she was in bed and heard a voice at the door say, "Black and white cat!" In terror she rang her bell violently, and on the servant running up, exclaimed, "The cat is caught in a gin!" "Yes," replied the servant, "and Mr. T. has come to tell us; they are afraid to touch her, she is so frightened." The servant at once went and released the poor thing, which, needless to say, is now valued more than ever.

My friend, who is extremely skeptical, remarked, however, "What was the good of my dream if it could not save her from suffering?" This dream, and the other curious dreams, an account of one of the most remarkable of which I gave in *Light* some years ago.

The next case was given me by the niece of a Miss G., whose extraordinary dream of the number of a lot of tickets, through which she won the valuable prize, with other circumstances connected with it, I also sent to *Light* some few years ago. The fact of the relationship points rather to the belief that the faculty is a peculiarity belonging to some families.

I received the following only a few weeks since. Mrs. D. dreamed one night that she was in a church, and looking into a sanctum sanctorum of very great beauty, richly decorated with lovely hangings of the most charming colors, she saw, lying on a sort of altar, one of her own gloves. She wanted to fetch it, but feeling nervous said to a friend who stood by (at the time deceased), "Go in with me." They entered, and then she saw two others entering, and behind them an immense figure appeared, the head-gear and general appearance of which were vividly impressed on her mind. She did not recognize either of these last figures, but a few days afterwards, the town being placarded with different illustrations of an entertainment about to take place, near her own house, and strange as it may seem, she beheld the very counterpart of the gigantic figure of her dream! She was so impressed that at first she felt a reluctance to attend the entertainment. She, however, did so, and nothing happened which in any way justified her in regarding the dream as anything like a presentiment of evil. In the third case the agent, not the percipient, gave me the details.

One morning Mrs. C. surprised her family by expressing a desire to pay an impromptu visit to her daughter and son-in-law, who lived at some distance, and with the latter of whom she was much in rapport, and between whom and herself there existed a strong mutual affection. She did not apprise her daughter of her visit, but on alighting at the station walked to the house, and, entering unexpectedly, was much surprised at the unusual expression on her son-in-law's face, and could not account for the strange manner of his greeting. No explanation, however, was either asked or given, and she returned home the same day. Not being able, however, to account for the above, she, after some time (on again meeting her son-in-law), asked for an explanation, and he then told her what he had scrupled to mention before, that on the morning of her arrival, and just about the time she was expected to arrive at the station, he had seen her exact image, dressed as she was on entering, reflected in the plate-glass door of his shop, which made such an impression on him, that, not knowing what it might portend, he would not bring himself to mention the matter till time proved the phenomenon to have had no evil prognostication. —ELIZA BOUCHER, in *Light*, London.

For the Religio-Philosophical Journal.

LILY RUNALS.

An Inspired Singer.

The sweetest of the living English ballad singers is a little dark-eyed Western girl born and brought up in Wisconsin. Lily Runals does not remember the day when she could not sing. It came as naturally to her as the notes do to the birds. Her voice has power, sweetness, flexibility and the extreme range of high soprano combined with purity of intonation and musical sensibility. She is unrivalled in the management of the very soft passages, tenderness and sympathy predominating in every note. With this natural disposition to sing she has all the cultivation resulting from years of study under the best of masters. Her voice is now trained to the highest point of technical perfection; she has it under complete control and executes the most difficult musical compositions with the same artistic skill that she does the simpler ballads and songs, and while she is awarded great praise by the musical critics for her fine renditions of the higher types of classical music her ballad singing will ever remain her greatest charm, for in these she expresses the real soul of music and reaches the depths of human hearts. The first notes from her lips still every sound in the largest gatherings, and she seems to send over the whole audience a magnetic thrill which prepares it for the beautiful melody which is sure to come. Mr. Bjerrgaard, the learned scholar and judicious critic of the Astor Library, says: "When I hear Lily Runals sing I am sure I have found the true genius of song." A distinguished New York Divine said: "Tell Miss Runals that I shall always carry with me the memory of the sweetest voice I ever heard." Robert Collyer came and took Miss Runals's hand one night after hearing her sing, and said: "Where did you

get that voice, my child? Your notes are wondrously sweet." This is the character of the impressions made upon all who hear her vocal notes.

Miss Runals has been in New York but a single year, but great is her popularity and the desire to hear her that crowds of people attend wherever she sings. In four months she appeared before not less than one hundred thousand people, and has never failed to win the applause of her auditors; indeed, the sympathetic tenderness of her notes, the soul which she puts into her song, can not fail to secure a response. She has sung many times for the Spiritual Societies by whom she is received and appreciated for the genuine inspiration of her music as well as for the modest womanly qualities of herself.

Miss Runals has an adaptation in her nature which enables her to sing in an orthodox church, a Freethinkers' assembly or a Temperance meeting, with equal force and effect. She adapts her music to the peculiarities of the people to whom she sings, and is thus welcomed and greeted by all. This little Western girl is probably doing more good with her music, lifting up more burdened souls, lighting up more weary hearts, than any other living singer. This may be illustrated by an incident which occurred in a Masonic Temple, New York, last spring. Miss Runals sang a song, the first lines of which are:

"It matters little where I was born,
Or whether my parents were rich or poor,

"But whether I do the best I can,
To lessen the rights of humanity's touch

On the palling cheek of my fellow man,
I tell you all it matters much."

The closing verse is as follows:

"It matters not where he my grave,
By purring brook or on stormy wave,

On the land or on the sea;
It matters naught, it matters naught to me,

But whether when the angel Death comes down
And marks my brow with his loving touch,

As one who shall wear the victor's crown,
I tell you all it matters much."

The people sat with tear-stained eyes and beating hearts. When the song was concluded a gentleman almost speechless with emotion came up to Miss Runals and said: "I live in Colorado. I have brought my boy here to New York to die. I want him to hear you sing that song before he goes. Will you come to him and sing? I have heard nothing before in my life which has so stirred my soul." Of course she assented.

Miss Runals has given a great deal of her time and talent to the Temperance cause in which she takes a living interest, and to which she has made many converts. On one occasion last winter in Chickering Hall, she sang and recited the old and familiar composition, "The Rock of Ages," of which the New York *World* said, "A hundred times before we have heard the same thing, but such a grand rendition, never so profound and impressive was the delivery, so sweet and tender the tones of the great organ that it seemed as if a dozen sermons had been pressed into one." Another critic said, "After Miss Runals no one should ever attempt the 'Rock of Ages' for none could do it justice." It is true that this one recitation has made Miss Runals's name justly famous all over this country.

These illustrations are given to show the quality of the work this unpretentious modest girl is doing. Her columns could be filled with similar incidents.

That Lily Runals is an inspired child of song, no one who has heard her and knows what true inspiration is will deny. The melodies and harmonies which come from her lips are breathings from the musical spheres of that beautiful country where "Sing the angels, who cluster around the throne of God."

Miss Runals has been compared to all the great singers, —her "Echo," her voice is said to be equal to that of Sontag, her low notes as sweet as Patti's, her ballads as tender as those of Adelaide Phillips or Parepa Rosa and one zealous admirer said, "We have had no such voice since Jenny Lind left our shores," but Miss Runals disclaims all these comparisons and insists upon it that she is not Patti, or Sontag, or Ross, or anybody else but just plain Lily Runals, in which name she expects to do her appointed work and sing her songs and ballads to the end. MUSIC.

The Only Positive Evidence of a Life Beyond the Grave.

To the Editor of the Religio-Philosophical Journal: "We cannot understand but we trust. We take hold of the assurances of the bible with a grasp which is prompted by the terrible necessity of our case; we can go nowhere else. If we part with these, we part with all."

This was said a very few years ago by one who had just buried the last of his three beautiful children. It was in answer to the question, "Have these bereavements weakened his faith in God?" He was a man of culture and of thought. He was deacon of a prominent orthodox church in Boston, an office he had held for twenty years. If his faith in the bible had been shaken, nothing was left but blank despair. He considered Spiritualism a delusion. He once told me there might be something in it. I replied that if it were proven that a human being ever returned after death, it was greater than all other things. In eight or ten days after his life was destroyed by a terrible accident (some two years ago), he came to me while I was attending a circle and called my name and gave him, and said: "All's well!" Ten or twelve very intelligent people were at this circle and the voice was so distinct as to be heard by all.

At the next sitting, one week after, he came and said: "I find it true." When asked whom he first met in spirit life, he replied, "My daughter." He was asked if it was Mary, and he replied, "Yes, Mary." The voice was very distinct, and seemed to be over my head. What a great consolation it would have been to this man when he buried his darling children, if he had then had the positive knowledge that Spiritualism alone can impart.

"Is there any positive, demonstrative evidence of a life after what we call death," was a written question read in a public meeting one Sabbath evening by a prominent Unitarian minister, and answered in the negative. There was a full attendance at his church that evening, including many students from one of our largest universities. Will any orthodox or Unitarian give us any more positive evidence of a "hereafter" than these cases indicate? Money is poured out like water to build churches so that the people can assemble and learn of the hereafter, and what a poor return they get! The Unitarians, as I understand them, do not believe in the plenary inspiration of the bible, and so the thoughtful ones drift into agnosticism and materialism. I have heard some very distinguished Unitarian ministers preach, including the chaplain of Harvard, but I never heard them prove a future existence. This

is probably the reason why such an intelligent and progressive class increase in numbers so slowly. The orthodox pin their faith on the collected and take it for granted that immortality is proven.

I told a Unitarian minister lately that a future life could as certainly be proven as that there is such a city as London.

While waiting for a train here lately in Detroit a gentleman told me he considered Horace Mann as one of the clearest thinkers of our time. He said the only drawback to his greatness, he was a Spiritualist.

Moral courage at the present time is "the one thing needful." I know of very prominent business men who attend seances, who talk there with departed friends, and yet they would not let it be known for fear it would hurt their business. Wm. Schouler, once editor of the Boston *Journal*, came back and said he knew Spiritualism was true before he died, and advised all to be true to their convictions in this life, or like him they would suffer terribly for their duplicity when they passed over. He said he met people on the other side who showed their contempt for his moral cowardice. He once represented Boston in Congress. I heard him give a political address when he was about 20 years old; he was then a Whig. I heard General Banks speak the next night, and he was then a Democrat. This was, probably, in 1841.

A few weeks ago my son went on a steamboat excursion from Detroit to Put in Bay. On the boat he made the acquaintance of two Japanese, who were then students at our State University at Ann Arbor. They told him they took the RELIGIO-PHILOSOPHICAL JOURNAL, and that they had seen spirits; that many of the higher classes in Japan were Spiritualists.

I lately told some intelligent Methodist ladies of my experience with mediums, and they expressed a desire to witness these things. One of them said she often had impressions which she found safe to follow. When I travel or go on an excursion, I always take a JOURNAL along, and generally leave it where it will do good. If more people took your JOURNAL, it would save them from being imposed upon by contemptible frauds. When prominent Catholics dare to ridicule the pope for interfering in political matters, it is time that Protestants had the courage to convict him of heresy. Detroit, Mich. WARREN HUTCHINS.

BOOK REVIEWS.

All books noticed under this head, are for sale at or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

THE GAMBLER, A Story of Chicago Life. By Frank B. Wilkie. (Pulitzer). pp. 328. 12 mo. Chicago: T. S. Denison. Price, \$1.25.

The design of this book as given in the preface, "is the presentation of some of the more salient phases of one of the most dangerous and prevalent vices of the age." In the accomplishment of this object the author reveals characters not at all lovely or lovable. He turns over the sheltering stones which conceal the monstrous forms lurking beneath. The task is not a pleasant one, and the reader often turns away from the sickening spectacle. The honest life of the farm boy, his going west with the brinks of a cow, his success in the temptations of gaming, his slow inevitable downward career, until death claims him in the hospital, are told with directness and vividness of description only direct observation could give.

The story is so terrible and ought to deter the ingenious youth from following in the footsteps of "the gamblers," which lead down to death and all the tortures of a fabled hell.

The story is intensely interesting and moves forward with the briskness of a drama, the attention of the reader never being for a moment allowed to be lost.

FIFTH ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR OF THE STATE OF NEW YORK, for the year 1887. The Troy Press Co., Printers. 1888. pp. 792.

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The Forum. (New York.) Some time since an American friend of the Marquis de Lorne wrote him in a discouraged turn of mind about many features of popular Government, and in the September Forum the Marquis de Lorne published this letter and his answer thereto. Rev. T. F. Munger points out the benefits that religion has gained by science. In Causes of Social Discontent, Bishop Huntington analyzes the Unrestful Tendencies of American Life, offering suggestions. Prof. Everett has a criticism upon the exaggeration of the amount of Physical Suffering by Prominent Scientific Writers, and Mr. Atkinson contributes his third article on Wages and Capital. Senator Blackburn, of Kentucky reviews the Republican National Platform. Other good articles are too numerous to mention.

The Atlantic Monthly. (Boston.) The opening chapters of a serial novel, by Arthur Sherburne Hardy, entitled *Passa Rosa*, will enlist the interest of all readers. A week in Wales, constitutes a series of fresh travel sketches. Mrs. Wyman adds another chapter to her *Studies of Factory Life*; these studies should be carefully read. Boston Moth before the Revolution, and The First Year of the Continental Congress, are papers full of historical interest. H. C. Merwin furnishes an interesting paper on Daniel Dravot's claim of the original invention of the telephone. Mrs. Olive Thorpe Miller, describes the Home Life of the Redstart. W. H. Downes, contributes his third paper on Boston Painters and Paintings. There are also Reviews and Essays.

Woman's World. (New York and London.) Empress Josephine adorns this issue as a frontispiece which accompanies a sketch of this unhappy, but always interesting woman; Social Scars, shows how nearly every step in the way of improvement in England was met with about resistance; an Old Fashioned Irish Town is devoted to a description of Youghal. The paper giving an account of Marie Bashkirtseff, the young Russian painter comes in the next issue. An article on Women in Germany is followed by an account of Yassar College.

The Popular Science Monthly. (New York.) The opening article for September, is by Prof. W. K. Brooks, of Johns Hopkins University, on The Growth of Jelly-Fishes: a Chapter in the New Zoology; Some of the Mysteries of the Cosmos, describes the latest astronomical theories of the universe, and in Animal and Plant Lore, many curious beliefs in the virtues of various repulsive substances are recorded; How the Opium-Habit is acquired, shows how patients become slaves to the drug by at first accepting a prescription from their physician and having it refilled at all times; a most thoughtful article is, Eye-Mindedness and Ear-Mindedness.

The Eclectic. (New York.) The September number of the Eclectic is noticeable for its variety and interest. The Future of Religion is a suggestive contribution. Henri Rochford discusses the Boulangist movement. One of the most interesting papers of the number is by Frances Power Cobbe, The Scientific Spirit of the Age; Mammoth Hunting in Siberia, and The Camel, are articles in popular science. An old traveler is discussed in A Rival to Marco Polo. Two entertaining articles are those on Charles Lamb's Letters, and Montaigne.

The Theosophist. (Madras, India.) For August H. S. Olcott contributes The Hour and the Men; a very entertaining article on Capoglia is given by Maurice Fredal, and one on Himalayan Folk Lore. There are also other interesting articles and reviews.

The Children's Friend, and Kindergarten. (New York.) Pretty stories and poems fill the August number of this Magazine.

The Woman's World. (Chicago.) A variable table of contents appears for August.

Lucifer. (London, Eng.) The August number is replete with good reading.

Also: Notes and Queries, Manchester, N. H. Sphinx, Leipzig.

Mental Science Magazine, Chicago. New Church Independent, Chicago. Horticultural Art Journal, Rochester, N. Y.

New Books Received.

Speech of Hon. Charles E. Hooker, of Mississippi. In the House of Representatives, July, 1888. Upon the subject of Organizing the Territory of Oklahoma. A Modern Pentecost. An account of the marvelous ministry and membership of the Rev. John Crapney, Worthington, Minn.: The Advance Printing House. Price, 25 cents.

The Occult. Stoddard's New Guide to Mediums and Mediumship. By A. M. Stoddard. Oakland, Cal.: Enquirer Steam Printing House. Price, 10 cents.

The Life of Dr. Anandabai Joshee, a kinswoman of the Pundit Ramabai. By Mrs. Caroline Healey Dall. Boston: Roberts Brothers.

The Immortality of the Soul. By Mary S. and James Vincent, Sr. Winfield, Kansas: H. and L. Vincent.

Influence. Baccalaureate sermon. By Wm. C. Roberts, D. D., LL. D. President of Lake Forest University.

God and Man, or a Philosophical Inquiry into the Principles of Religion. By Henry T. Bray. Boonville, Mo.: Published by the author. Price, \$2.

A Young Girl's Grief.

At seeing her charms of face and form departing, and her health imperiled by functional irregularities, at her critical period of life, was turned to joy and gratitude after a brief self-treatment with Dr. Pierce's Favorite Prescription. It purified and enriched her blood, gave a healthy activity to the kidneys, stomach, bowels, and other organs, and her return to robust health speedily followed. It is the only medicine for the female, sold by druggists, under a positive guarantee from the manufacturer, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

Catarra, Catarrhal Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining the new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

True Spiritualism is rock-founded and indestructible. About the base of this growing temple may be miasm for the unwary and death for the foolish, but the sun is shining up where the real workmen are singing at their work; it is error that dies. Truth lives.

CHICAGO, ILL., Saturday, September 8, 1888.

Nature.

By nature is commonly understood the totality of material phenomena, worlds and all the physical forms and activities that belong to them. This view comprises in the natural domain the bodily organization, the intelligence and instincts of all the creatures below man, and even the physical structure, the appetites and passions of the human race. From this classification the mind of man is excluded. The body returns to the dust whence it came, the spirit, the divine spark in man, to the God who gave it.

A larger view would recognize in the entire animal world, especially in the intelligence and affection of the higher brutes, for instance, the dog and the horse, something akin to the mind of man, and therefore entitled to rank above purely material phenomena; for it would be as difficult to show that the perceptive power, the consciousness and the incipient moral nature of the dog are the result of the action of material atoms, as that the more developed mental powers and ethical qualities of man are merely the functions of physical organization.

The modern scientific conception of evolution, according to which the higher organic forms have been evolved from lower forms, and the higher intelligences from lower intelligences corresponding with the less developed structures, is that there is a genetic, a primordial kinship between man and the despised brutes, and that although he is immeasurably above them, he and they belong to a common order of existence and to the same great domain of being; and if we recognize the instinct of the bee and the faithfulness of the dog as well as the mind and heart of man as but different manifestations and products of the universal energy immanent in all phenomena, material and mental alike, we shall find no difficulty in viewing man, even as a spiritual being, as a part of the cosmos, the natural order in which are included brute life and all material phenomena from the movement of a cloud of dust to the wonderful revolution of a planet in its orbit.

The ancient Greeks had elevated views of nature which they glorified and deified. They sang its praises and aimed to imitate its methods. Natural beauty, natural symmetry, natural harmony was the object of their strivings, and their art and sculptures, their poetry and oratory and their language with its marvelous beauty, finish and flexibility remain to attest the success with which they cultivated the study of nature.

In later times, under the influence of theological pessimism, men came to look upon nature as essentially evil, something corrupt and vile, because accused of God. Although the Creator had originally pronounced the works of his hand good, the devil having thwarted his plans by successfully tempting the first human being to sin and thereby introducing evil into the world, all nature became corrupt and depraved; the earth was made to bring forth thorns and thistles where before bloomed the rose of rarest beauty and sweetest perfume; the frown of God was upon all things and "nature, from her seat sighing through all her works, gave signs of woe that all was lost."

It was still believed that in man there was something of the divinity which should war against nature, crush and overcome it even though the struggle involved a life of pain, wretchedness and horrible death. To follow the promptings of nature was a sin to be mourned over, to be expiated only by prayer and fasting and self-inflicted pain. The natural instincts and passions were regarded as the promptings of Satan, and all the pleasures of life were the means he used to lure men to destruction. To forsake family and friends, to withdraw from society, to go into the monastery or the desert, was the highest duty of man. To despise the world and all its natural enjoyments was necessary to regain God's favor and to escape torture beyond the grave as horrible as Omnipotence could inflict and as lasting as eternity. "A hideous, sordid and emaciated maniac," says Lecky, "without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato."

Hundreds of years later when nature-hatred and asceticism and pessimism had found their foe in industrial life—the condition of a progressive civilization—philosophers arose who taught that the path to perfection led back to nature from which man had departed, and that in savage life, unperverted by the artificialities of civilization, was to be found the method of living required to restore man to his first estate. Of this view Rousseau was the most brilliant and accomplished advocate.

The view of to-day is, among progressive thinkers, that the earth and man are in a process of growth, of evolution, and that nature, is neither depraved nor perfect, but modifiable and improvable. Man is the highest product of the universal energy that has appeared upon this mundane sphere, and having arrived at a condition in which he can discern the general trend of evolution, he is able to co-operate with the forces of the universe, and in some degree, to accelerate progress. Recognizing his own race as the highest form upon the planet, yet imperfect, he can aim at higher conclusions, help the least perfect, and make the conditions for general advancement more favorable than would be possible without his intervention.

Thus nature makes her highest product instrumental in accomplishing her ends. Man sees the imperfection in the undeveloped conditions about him, and these he can change in adaptation to his requirements. He can drain the swamps, and improve the natural products of the ground, converting wild and almost worthless fruits and plants into nutritious and delicious food. Himself a part of nature, he can assist in improving it and making the world better for his having lived. His own volition and co-operative methods replace, in the action of his own race, the process of natural selection which played so important a part in the early history of man and which prevails now generally throughout the animal and vegetal world. Man's wisest efforts are but nature's methods, for in the light of the highest science, nature includes not matter only, but the universe, pervaded and permeated with the universal energy which embraces the life and heart of all humanity. In a large sense nature comprises all the heights and depths of being. In one of his earliest poems Emerson wrote:

"Out from the heart of Nature rolled
The burden of the Bible old,
The litany of nations came
Like the volcano's tongue of flame,
Up from the burning core below,
The carities of love and woe,
The temples grew as grows the grass;
Art might obey, but not surpass."

A Southern Philanthropist.

Our newspapers make parade of crime, and illustrate vile depravity by sensational headlines and horrid pictures, fostering a morbid appetite for exaggerated exhibits of evil deeds. A murder is paraded in large type, while the gallant saving of a life has brief and inconspicuous notice. A theft is detailed so well that the reader may learn the tricks that rogues play, while scores of honest acts go unmentioned. A drunkard's cruel rage is worked up into a fearful story, while the self-poise and kindness of many sober men are ignored.

It is well to know the good as well as the ill—bad, surely, to have the first slighted and the last set in strong array; no marvel that some grow pessimistic, and think the old world worse than ever, crime and selfishness uppermost, the rich growing richer and the poor growing poorer, and things generally going to the bad. Give us both sides and we would see wrongs enough to be righted, but proofs of the steady gain of man,—foregleams of a better day to come.

These thoughts come up in reading from *The Bulletin*, of Philadelphia, an interesting sketch of the late Samuel Noble who passed on from Anniston, Alabama, August 13th, one of the largely successful men whose heart grew with the increase of his worldly wealth. Born in Cornwall, England, in 1834, the fifth of twelve stout English children, ten of whom are still on earth, he was brought to Pennsylvania when only three years old. At the age of twenty-one he and his brother William joined the father in Rome, Georgia, started an iron foundry together, held on and held together until a great business grew up, and the fair city of Anniston occupied the spot on which the old foundry was built in the forest. His sagacity and industry led him to ride on the swelling tide of fortune with the development of

industries in the New South, and his aim was to make Anniston not only a centre of industry, but of education and culture and all best influences and help for the good of the people. He built a Boy's Academy, a Girl's High School, and helped libraries, churches, and philanthropic movements with ample means, while his daily life was full of deeds of kindly charity quietly done.

With scanty schooling in early life he grew to be a man of large information and of wide views, and his sense of kindly fraternity and duty, and of responsibility to help and uplift others, grew with this growth of thought and wealth.

It is said that "he knew no denominational differences, no creed, no distinction of race, but gave with an unstinted hand," which would show large and progressive religious ideas. This brings up the thought that the increasing proofs of generous helpfulness in the lives of our successful business men show the good fruits of a freedom from bigotry and a higher view of man, which is taking the place of the narrow and gloomy creeds of the past.

Such proofs surely increase. Peter Cooper, that venerated philanthropist who spent millions for the people's good, was a large-souled Universalist. Rufus Frost of Boston, who gave \$150,000 to build and fill with books a library building in his native town of Wolfborough, up among the New Hampshire hills, is of the same denomination. We are told of a man in a western city who is paying for a fine school house and its good library among the hills of that same Granite State, and in the school district where he made his school boy path along the rocky road and over old stone walls in his childhood. This gentleman is a Unitarian, quite inclined to look at Spiritualism. Senator Stanford of California, who is planning to spend over \$10,000,000 for educational uses, who is reputed as personally kind to all, and Mrs. Stanford, who takes interest in, and generously helps, sundry philanthropic efforts, are both of large religious views, and reported to have a warm side toward Spiritualism.

With no wish to ignore or depreciate unjustly the generous deeds and large gifts of men and women strictly evangelical in their theology who help "the cause that needs assistance" according to their best light and sight, it is hopeful and pleasant to suggest, and to bring cheering facts to sustain the suggestion, that the higher spiritual culture and the progressive thought of our day helps to open hearts and purses for the common good.

No doubt our evangelical brethren do much, far more, indeed, than Spiritualists for churches, clergy, books, newspapers and missionary work, but this is because their ecclesiastical machinery is more cumbersome and costly. They do too much, but the Spiritualists do too little, neglecting just and needed help to their best men and women, and leaving the circulation of their journals and books at a tenth part of the numbers that should go out. We need to be awakened to a high sense of the duty we owe to a waiting world in the spread of precious spiritual truth and the aid of noble reforms. We need to think of men like Peter Cooper and Samuel Noble, and help, in proportion to our means and in the light of our new day, all good and wise efforts for more light and a better life for all. Let the Spiritualist help Spiritualism as the Methodist helps Methodism—with some missionary zeal. Is it not worth helping?

Kindness as a Factor in Prison Discipline.

Robert C. Wahldorf gives an incident in connection with Col. McClaughy, late Warden of the Joliet Penitentiary, which illustrates the potency of kindness as well as that of the revolver. A desperate criminal had been sentenced to serve a term of fifteen years, and McClaughy was warned that the man was a most desperate character, and told to keep a sharp eye on him. This he did, but as the man's behavior was perfect the vigilance of the guards was somewhat relaxed and he was treated like any other prisoner. This was what he was waiting for, and one day, when moving from the workshop to the dinner room he shifted out of the line and passed through a passage leading to the Warden's office. There was no possibility of his leaving the penitentiary unobserved, but he determined, if possible, to get a start by terrorizing the Warden. McClaughy was sitting at his desk writing when the convict came in. He was a tremendously powerful fellow, weighing fifty pounds more than the Warden, and his physical superior in every way. "I am going through there," were his first words, pointing to a window behind the desk, "and you can't stop me." McClaughy looked up with a smile, entirely concealing his astonishment, and said: "Well, go on; I can't stop you and won't try. There's a man outside with a 16-shooter who may stop you, but I shan't. What have you got to complain of, any way? Are you not well treated?"

In this way he got the man into conversation, and after a few minutes said: "By the way, your friends are getting up a petition for your pardon, which I have in my desk. I think it will go through, and that you are foolish to try to escape now. I will show it to you and see what you think of it." Saying this he opened a drawer and pretended to be rummaging about for some papers, but in reality managed to take out his revolver and lay it on his lap. "I must have been mistaken," he said: "there isn't, then, any petition here." With an oath the man stepped forward, when he saw the cocked pistol in the Warden's lap. He stopped short, looked at him a moment, and then said: "Well, you've got me." "I reckon I have," the War-

den answered, "and you had better not try any games." He then gave him a long lecture, expatiating on the hopelessness of escape, and portrayed the advantages incident to good behavior in glowing terms. He then took the man to the main part of the prison, told the guards to keep a sharp lookout, but inflicted no punishment. From that time, we were informed, that man was one of the quietest and most industrious workmen in the prison, and was soon made one of the trustees. Had McClaughy attempted to summon help, he would in all probability have been killed, but his presence of mind and self-possession got him out of as ugly a scrape as a man ever was in.

The "White-cap" outrages in Southern Indiana are a disgrace to the communities in which they have occurred. In their professed desire to maintain social order men belonging to the secret organization have even gone to the houses of women, stripped them, and fogged them till they fainted, upon the merest suspicion of ill-conduct. Among these brutal "regulators," according to a correspondent of the Indianapolis Journal, are church officers who "will draw a long face and tell you that they justified the whipping of women because they had bad characters; the men because they were drunkards." This correspondent, after investigating the conduct of the "White-caps," says that the printed reports do not tell half of the disgraceful story. Any person, man or woman, who incurs the ill-will of these avengers of public order, by giving information against them or by denouncing their cruelties, is liable to receive a warning to leave the community, or swift punishment at the hands of the "regulators." The Governor of Indiana is certainly open to censure for his tardy action in regard to these criminals compared with whose offenses, those which they make a pretext for their acts, are slight. They escape the courts easily. Recently eleven of these White caps were indicted in Crawford County for connection with the outrage, nine were tried and acquitted, and the other two jumped their bonds and the indictments against them came to nothing. If the courts and the officers of the law cannot reach the "White-caps," it might be well for a counter organization to be formed for defense of the right of legal trial and legal punishment, where crime is committed, and for the suppression of gangs of men who in the professed interests of social order, violates its first principles and essential conditions. There are times when "vigilance committees," such as were once organized at San Francisco, Denver, Leadville and other western cities in their early days, are justifiable and necessary for the protection of life and property. But the people of Indiana will hardly admit that a condition of things exists in that State which calls for such an organization, and if it did there would be no excuse for the cowardly and brutal conduct of these whippers of men and women for personal immoralities, real or alleged.

Ex-Rev. Putnam, president of the Secular Union (the old Liberal League under a changed name), has drifted to the Pacific Coast, where he is lecturing to such audiences as he can get to hear him on "The Glory of Infidelity." It is difficult to see any "glory" in the sort of "infidelity" that he practices or preaches. Some Christians of Oregon have employed one Clark Braden, a Campbellite preacher, to follow Putnam and challenge him for debate in about every town he visits. Putnam has had no experience in debate and lacks the ability and the knowledge to discuss the questions involved between the Christian and the anti-Christian thinkers. Braden, although a fellow of rough tongue and of not much principle, is well posted, and he is a much abler man than Putnam and an old debater. The man who talks about "the glory of infidelity" dares not meet the Christian champion, but gives as his reason for refusing, the fact that Braden has slandered Col. Ingersoll! This is a strange reason. This man Braden habitually applies the vilest language to Voltaire, Paine and all the leading free thinkers, including Spiritualists; but the reason given for not taking up the gauntlet thrown down by the Christian preacher is that he has attacked Ingersoll, as though it were worse to slander the living Ingersoll than the dead Paine, and as though Ingersoll could not take care of himself. Of course this is a mere pretext for not debating with Braden. The result is that the Christian keeps close upon the heels of the "glory" of infidelity, and badgers him unmercifully wherever he can get a chance in a crowd or before an audience, much to the delight of Christians and to the mortification of the friends of the "glory" of infidelity. At one place he pointed at Putnam and exclaimed, "There goes the President of the great American Secular Union! sneak, coward, coyote," etc., and the crowd laughed and hooted. It is something new to see a free thought lecturer thus challenged and defied by a Christian preacher, when hitherto it has been the preachers who have been kept on the defensive. From letters received, the JOURNAL is able to say that there is a strong desire on the Pacific Coast for an experienced lecturer and debater to redeem the cause of liberal thought from the discomfiture and disgrace which it has suffered from the pretension and incompetency of weak rhetorical imitators of Ingersoll.

The influence of a little child is illustrated in the following: "There's papa! O, papa!" shouted a pretty little child at the Union Depot, Chicago, one night lately. The little one's mother, however, a richly dressed woman of about 35 years, tried to restrain the

child, but the little arms twined about the neck of a bronzed, fine-looking man. "O, papa," said the little girl, "come over to mamma." The man trembled; the woman lowered her veil. It was their first meeting in six years. He was James Whitney, a San Francisco merchant, and was returning from New York. Since their estrangement Mrs. Whitney had been living with her parents, wealthy Philadelphians. She was on her way to visit friends in Omaha. "Papa, do speak to mamma," pleaded the child. "She has cried so much, and told me how good papa always was." Mr. Whitney approached his wife. "Mamma!"—their hands clasped. Father, mother, and daughter together entered the west-bound train.

Mrs. Elizabeth Cady Stanton was in Chicago last Saturday and Sunday, after an absence of ten years, during which she has resided much of the time in London and Paris. Although 73 she is still healthy and vigorous, with her intellectual powers unimpaired and her vivacity and wit as sparkling as ever. She is one of the most charming as well as one of the ablest women this country has produced. The young and old who come under the magic influence of her presence are delighted with her. Of her conversation one never tires. With her large intellectual head, broad open countenance and snow-white curls, she is a most picturesque figure, not to be forgotten by those who have seen her. She has grown more radical in her religious views, and she has the fullest confidence in the success, in the near future, of the woman suffrage movement with which she has been so long the most prominent and probably the ablest representative of her sex. Among those at her reception in Chicago were Baroness Gripenburg, of Finland, Miss Rebecca S. Rice, Miss Mary E. Beedy, Mrs. Caroline K. Sherman and daughter, B. F. and Sara A. Underwood, Mrs. M. A. Wilmarth, Judge C. B. and C. V. Waite, Dr. Drexel Morey and sisters, Misses Prussing, Dr. A. B. Stockham, Mrs. Adkinson, and many other friends and admirers of the distinguished visitor. Mrs. Stanton left last Sunday evening for Omaha where she will spend the winter with her daughter, Mrs. Frank Lawrence, who accompanied her.

Priesthoods of all religions, pagan and Christian alike, have to the extent of their power, absorbed every thing within their reach, under a pretence of devoting it to consecrated and holy uses. Their chief cathedrals and shrines have in all lands and in all times, blazed with gold and silver and jewels, the votive offerings of superstition and servility. Their wholesale appropriations have continued until a duty and necessity for the civil rulers. In this country to-day the authority of bishops, archbishops, and cardinals, is as great an innovation on our free popular institutions as would be the civil sway of imported dukes and kings in our various States. Let demagogues who are so sycophantic to the papacy for the sake of getting votes, consider that sooner or later, it will be a question in our politics how far the interference of a hierarchy, whose head is at Rome, with the affairs of this country, can be tolerated. The large meeting of pure Catholic citizens held in Chicago a few weeks ago, to protest against the interferences of the pope in Irish affairs, was significant of the fact that Catholics themselves, those who have hitherto yielded unquestioning submission to Romish authority, are beginning to revolt. The Irish people, said one of the speakers, had for centuries been continually tossed on the horns of John Bull or of the Roman bull, and the people were getting tired of the exercise.

GENERAL ITEMS.

Col. and Mrs. Bundy spent Sunday the 26th ult., at Onset Camp. On last Sunday they were again at Lake Pleasant and left on Monday for Queen City Park Camp.

Mrs. Ada Foye is now located at 173 N. State St., Flat 2, where she will give private sittings to all who so desire.

John Slater, the excellent test medium has gone to Australia. He will be instructive, no doubt, in doing good work there.

The Indiana Association of Spiritualists will meet at Westerfield's Hall, Anderson, Ind., at 10 o'clock, a. m., on Thursday, Sept. 13th. W. H. Blair, of Chicago, will be one of the principal speakers.

G. H. Brooks arrived in this city last week from Haslett Park, Mich., on his way to Madison, Wis. He reports the camp meeting held there a grand success. He can be addressed for a short time at 124 Charter St., Madison, Wis. He has an engagement at Washington D. C., for October and November.

Mrs. Ada Foye is undoubtedly one of the best test mediums now before the public. Her tests are plain, decisive and convincing. She is now under an engagement with the Young People's Progressive Society, and will lecture and hold a séance at Martine's Hall, corner of Indiana Ave. and 22nd St., each Sunday evening during the month. Here is an excellent opportunity for skeptics and investigators to realize the grand truths of Spiritualism.

A tastefully gotten up book comes to us bearing the imprint of G. P. Putnam's Sons, London and New York, containing an interestingly told story apropos of woman's rights and wrongs, the plot of which is refreshingly unique and bright. The author is Mrs. Amara Martin of Cairo, Ill., whose writings are more familiar to the readers of the JOURNAL and other liberal publications under the name of Mrs. Jacob Martin. Stories with

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.
WE DO NOT KNOW.

JENNIE C. WILLIAMS.

We do not know how much of gloom
Or sunshine lies along our way,
Or if to-morrow will be better
For us than to-day or hope or pray.
The mornings come, the evenings go,
Sunshine and shadows to and fro.
We do not know, and none can tell
The mystic future's hidden way;
We do not know and it is well,
We cannot count the coming day.
The storms may come, the flowers go,
From many a life—we do not know.

And we with patience will await,
A far off bliss we never see,
Meantime if sorrow be our fate,
Our soul shall sing when danger lowers,
Then dear, in either joy or woe,
The better far we do not know.

Temperance Notes.

To the Editor of the Religio-Philosophical Journal:

I extract the following from an old manuscript book in which I used to keep "my journal" of passing events, extracts from words read, etc., 40 years ago. I think your readers will be amused by part, if not profited by the whole. They evidently knew how to advertise in old times, judging by the effusion of "Theophilus."

"In the sixteenth century alcohol became generally known as spirit obtained from fermented liquors by distillation. It was highly extolled as a medicine. Several treatises were written in commendation of its virtues. It was called Aqua Vitæ or water of life, from its supposed power to prolong life.

"One Theophilus extolled the sanative properties of alcohol in the following extravagant terms: 'It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth phlegm, it abateth melancholy. It relieveth the brain, it quickeneth the mind. It quickeneth the spirits, it cureth the hypochondria. It healtheth the stranguary. It pouneeth the stone. It expelleth gravel. It puffeth away venosity. It keepeth and preserveth the head from wilting, the eyes from dazling, the tongue from lying, the mouth from snaffling, the teeth from chattering, and the throat from rattling. It keepeth the weason from stifling, the stomach from wallowing, the bowels from cramping, the sinews from shrinking, the veins from crumpling, the bones from aching and the marrow from soaking.'

"Distillation was supposed to have been introduced into England during the reign of Henry II.

"Teetotalism was first advocated in London, England, in 1836.

"The first temperance society was formed in New-
roze, Ireland, in 1829.

"The teetotal pledge was adopted and signed by
"The seven men of Preston Lane" in 1832.

"The first temperance meeting was held at Boston,
Mass., in 1826.

"Disseminated spirits were unknown until the 9th
century, and very little used until the 15th. Pliny
who lived in the Lord's time states that out of 395
kinds of wine only one would burn.

"Concerning the sacrament, as set forth by Samuel
Bowley fifty years ago: 'It should be borne in mind
that the discovery of the art of distillation, and the
additional potency thereby given to brandied wines
of the present day, combined with the different
character of the soil, the climate, and the
these modern countries, from those which formerly
existed in Palestine, so materially alter the circum-
stances of the case as to make it scarcely reasonable
to quote the usage of our Lord in justification of
strong drink by Christians.'

Sturges, Mich.

THOS. HARDING.

Thoughts on Clairvoyance.

To the Editor of the Religio-Philosophical Journal:

Clairvoyant sight is a peculiar mesmeric state into
which the subject is placed as regards mental ob-
jective sight, the conditions being the same as when
one can intuitively judge of the color of things, the
numbers, texture, weight, height, breadth, etc.,
without resorting to ordinary methods to obtain the
same. When one is rendered physically indifferent
to the sense of physical-optical-vision, and the mes-
meric state of the inner or spiritual vision is in the
ascendency, then only can clairvoyant sight be had.
When that which is most natural to the physical
senses has functionary charge of the subject, he is
insensible to clairvoyance. It is a delicate condi-
tion, subject to change by the slightest sensation of
the subject.

Normal clairvoyance is vastly more sensitive than
subjective clairvoyance, because the subject has
full control of the inner or spiritual vision, of which
may pulsate without any willful order by the sub-
ject, and thereby confuse the vision. Clairvoyant
sight and physical-optical sight cannot exist both
at the same time, though the positive condition of
one may not be detected from the positive condition
of the other; yet there is an interval. The brain of
the subject receives the impress qualities, but are so
inharmonious with others they possess that none
can be utilized. So it is with spiritual vision, the
mediumship. All good and reliable mediums possess
harmonious conditional qualities.

B. L. J.

Eye-Mindedness and Ear-Mindedness.

It goes without saying that every one will prob-
ably have a hint (though often only a slight one) as to
the sensory beat of his perceptive processes,
especially any one engaged in mental labor. If he
is a "visionary" he will have noted how much bet-
ter he remembers what he has seen than what he has
heard; that he often remembers the position of a
word on a page; will, I judge, have a good memory
for forms and faces; will find that he can easily
read while talking is going on; that he readily gets
absorbed when his eyes are turned on in a
hundred ways. The "auditory" will note that a
lecture impresses him more deeply than a review
article; that he imagines the sounds of the words as
he reads or writes (and is usually thus a slow
reader); that he repeats what he has written, in order
to judge of its effect;—he wants to know how "it
sounds" even when it is only to be read; he observes
harsh sound-combinations in style (the "visionary"
observes misprints); talking easily disturbs him
when reading or writing; his attention being in-
voluntarily drawn to the conversation; he may have
a good memory for tunes, and so on. Those who
approach the motor or the indifferent type will have
greater difficulty in discerning this by hap-hazard
observation. The above are, of course, only general
descriptions; they will be variously modified in in-
dividual cases, but will retain a typical appearance
throughout. Enough has been said to indicate the
diversity of various minds in these respects, and the
importance of recognizing these distinctions, and
as a contribution to a scientific psychology.—Prof.
Joseph Jastrow, in the Popular Science Monthly
for September.

Spirit Spheres.

In reply to a question, Mrs. Criven's controls
opined that distance, as understood by us, did not so
much separate these different spheres, as intellectual
and spiritual states. That, as in the school-room,
several classes were taught, yet one school; so in
Spirit-life, men of different natures and degrees of
development are closely associated together as neighbors,
yet they severally lived in different spheres. This
view of the definition of the word "spheres." The
spirit's occupation in the other life depended upon
its own development here. If it had missed general
opportunities here, and lived a life of impurity, its
first-occupation would be to cancel the past; to
sweep the cobwebs from the corners of its dwelling;
to clean the windows of the soul, and allow the
sunlight of truth to illuminate its several recesses.
The poet, painter, astronomer, and reformer would
find ample opportunities for pursuing and per-
fecting the favorite studies; and coming back laden
with the rich experiences of spiritual existence,
breathe on man "thoughts that breathe and words
that burn."—Medium and Daybreak.

RELIGIO-PHILOSOPHICAL JOURNAL.

Gossip With the Editor.

There seems to be more than one of our colleagues
a revival of special reverence for the wisdom of
Solomon. From the Philadelphia Press of June
25th, we learn that the baccalaureate services be-
fore the graduating class of Pennsylvania College was
preached in a crowded church by the Rev. Dr.
Wedekind of New York City, from the text, "What
power thy hand findeth to do, do it with thy might;
for there is no work, nor power, nor knowledge,
nor wisdom in the grave whither thou goest."

Poor boys! You have for some years at much ex-
pense to your parents and friends, and many com-
mendable efforts, perhaps, on your own part, been
striving to acquire knowledge, and that is all there
is of it. Hurry up and do something—be as fast
and work as hard as possible, at whatever happens
to turn up that suits your fancy—not much differ-
ence what! It ends the same way—in the grave
whither you go.

Again, in the Friends' Intelligencer of the 6th
month, 23rd, we find the address of Joseph Wharton,
President of the Board of Managers of Swarthmore
College, a thriving institution in Philadelphia, de-
livered to a graduating class on like occasion, clos-
ing with the same text (more correctly quoted)
from Ecclesiastes, 9th chapter, 10th verse. Friend
Wharton can speak with authority, for he has been
only been so generous as to join with three other
prominent gentlemen, in endowing three professor-
ships in said college, each one contributing to the
amount of \$40,000.

The address alluded to, seems mainly devoted to
the illustration in history of the proverb, "Labor
omnia vincit" (labor conquers all things), and
"Tenax propositi" (tenacity of purpose), especially
when inspired by a determined faith. "Faith," he
says, "is the power which enables us to overcome
the obstacles of the material world, and to reach the
ends of our journey. It is the power which enables
us to overcome the obstacles of the material world, and
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ENDURANCE.

How much the heart may bear, and yet not break!
How much the flesh may suffer and not die!
I question much if any pain or ache
Of soul or body brings out and more nigh.
Death chooses his own time; till that is worn,
All evils may be borne.

We shrink and shudder at the surgeon's knife,
Each nerve recoiling from the cruel steel,
Whose edge seems searching for the quivering life;
Yet to our sense the bitter pangs reveal
That still, although the trembling flesh be torn,
This, also, can be borne.

We see a sorrow rising in our way,
And try to flee from the approaching ill,
We seek some small escape—we weep and pray,
But when the blow falls, then our hearts are still—
Not that the pain is of its sharpness short,
But think it can be borne.

We wind our life about another life,
We hold it close, dearer than our own;
Anon it faints and falls in deadly strife,
Leaving us stunned, and stricken, and alone;
But ah! we do not die with those we mourn;
This, also, can be borne.

Behold, we live through all things, famine, thirst,
Bereavement, pain; all grief and misery,
All we and sorrow; life inflicts its worst;
On soul and body, but we can be wise,
Though we be sick, and tired, and faint, and worn;
Lo! all things can be borne.

—Anonymous.

Buddha and Saitpeter.

It would be a curious thing if the seat of the next war were to be waged in hidden Tibet. The English are already fighting on the Himalayan frontier of the grand lama's dominions, and a Russian expedition, said to be conveying promises of help, is pushing from Merv to Lhasa, the holy city. Nobody really knows anything about this wonderful land on the north of India. It is the only real terra incognita left in the world. India, it is the home of theosophy, of the adepts, the Chelas, and Mme. Blavatsky. It has been shut up like an oyster to all the advances of civilization. "Nominally Chinese," the lama, or Buddhist pope, governs, dies, and reappears himself of the general belief that the age of miracles is past.

Tibet would make a queer theater of war. It is difficult to imagine a March machine gun coming face to face with one of the brethren of theosophy. Koot Hoomi, for instance, who knows how to be in half a dozen places at once, or Sikat Hue, Col. Olcutt's familiar, who can do such wonderful things with a pack of cards, or Mu-yun, Mr. Sinnett's friend, who can sit down on a slope of the Himalayas and shower Tibetan flowers in a London parlor. Still, as between theosophy and the machine gun, we would be inclined to wager our money on the cannon. It would take all the theosophical adept knew about elusiveness to dodge the long, searching rifle bullets that may be ground out of a Gatling or a Hotchkiss, and spread like a fan of death among the believers in Karma and the gem in the lotus. It will not be much of a war, but theosophy takes a hand and brings to the help of Buddhist philosophy the workaday resources of the vulgar nineteenth century. But if Russia does help, and the dispatches point to that possibility, then it may be that there will be urgent need for all the armaments that Europe has for a score of years been so carefully preparing and that the ball for which we have all been so patiently waiting will be opened at last. —Chicago News.

Apothegms.

The heart of man is like the love of the Master.
Laughter and song are the heart's rivers of hope.
A smile through tears is the soul's rainbow of peace.
The amenities of life make this true beauty of living.
Life is a continual routine whatever guise it assumes.
Good breeding is like affection—one cannot have too much of it.
The simple faith of a little child is the world's truest homage.
Dreams are oftentimes the fulfillment of a prophecy within ourselves.
The power of forgiveness is the noblest attribute in the human character.
Let no day glide into eternity without catching a glimpse of Heaven's sea.
To be autocrat is to be unjust to ourselves. No man is "sufficient unto himself."
Despair and happiness are so closely linked that each is given by the wealth of the other. —Detroit Free Press.

Better than a Hero.

What a coward that Major Smith is! said Jones to Robinson, "why, the very sight of gun-powder would make him ill. How did he ever manage to become an officer in the army?" "Don't say anything against Smith," answered Robinson, "the once saved my life." "How did he do it?" "Nonsense, impossible! What do you mean?" "I mean that I was in the first stages of consumption; I was losing strength and vitality every day with the terrible disease, when Smith advised me to take Dr. Pierce's Golden Medical Discovery. I had tried all kinds of medicine without success, and my physician had given me no hope; yet here I am, as well as ever a man was, and I owe my life to Smith, and to the wonderful remedy he recommended."

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The Scientific Basis of Spiritualism, By E. S. Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.50, postpaid.

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BY J. H. DEWEY, M. D.

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The object of the book, is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth to each for himself, and the way of illumination which is claimed to be within reach of the humblest.

What the Senses Teach of the World and the Doctrine of Evolution.

(Continued from First Page.)
spond that we were promised a cause, and have been given only a method! What stands behind the "struggle for existence?" What is the infinite force of the ceaseless unrest, which throws each wave higher on the tide line, working like a blind giant, heaving out organic forms from protoplasm, and amid infinite failures approximating even to the perfect, with constant prophecy that that perfection will be attained? The "survival of the fittest" reveals the prodigious method which preserves one of a million germs, casting the others back into the seething crucible for new trials. Can it claim anything more? The laws of nature are grooves in which causes run to effects; but why this move, calling them by other names, will not satisfy. As Newton when he gave the law of gravitation mathematical form, penetrated not a step toward its cause, the biologist has not passed the threshold of the domain of life. A recent scientific Association sat in silence after a verbose and flippant discussion on protoplasm when asked by a member what was the difference between living and dead protoplasm? Not one could answer. Life escaped their observation. Protoplasm dead is no longer protoplasm. The protoplasmic germ impelled by the forces of life, commences its growth, sending out its feeding vessels, and from the beginning copies the paleontological history of the earth, and more completely the biography of its more direct ancestors.

When we consider that this invisible fleck bears in its cell or cells the impress of every condition bearing on its progenitors from remotest time, and will express it in all these conditions, it is no longer a phenomenon on which we gaze, but a miracle of creative power, and all that has been written by physiologists since Galen's time as to the cause is as children's prattle. The material side furnishes no adequate explanation. Its coarse methods are not adapted to measure the illusive psyche. The balance weighs not, nor scalpel dissects not, nor retort holds not the elements of the soul.

THE DAWN OF LIFE.

R. M'ILLAN.

In the Peabody Museum at New Haven may be seen a fossil bone of most enormous proportions, which once formed the femur of an *Atlantosaurius*. This bone is over six feet in length, and a very simple calculation shows that, if the thigh bone were six feet long the saurian itself must have been about thirty feet in height and a hundred feet in length. It is perhaps fortunate that this ungainly brute has been gathered to his fathers with most of his near relations, for they would seem almost too large to have been part of the civilization of to-day. Yet, once their home was in the Western country. The stone books of geology—Genesis in the original—tell us that these monsters, in one shape or other, have existed in nearly all latitudes at different times; for the bones of fossil Saurians and Mammalia have been found from the sterile hills of Patagonia to the frozen steppes of Siberia, and we can only wonder why such giant forms have passed away and given place to smaller. But the laws by which we are governed teach us—if we will learn—that the form surviving is 'ever the fittest form; so we may lay the flattering unction to our souls that the fittest, the noblest (?) form the world has, yet seen is man, although that seems an unjustifiable ascription on the character of the departed Saurians. Geology also teaches us that, before the age of great mammals, there was a time when mammals did not exist, and great reptiles held sway. In the famous *Archæopteryx*, we see the mammal gradually changing into the bird; we see the reptile with feathers, the bird with teeth, a hybrid that gives reality to early Grecian myths, and a charm to the study of geology such as fairy lore had for the child mind in the long ago. Before the Reptilian Age, the Amphibian had left its weird

"Footprints on the sands of time"; and our own book of Genesis starts us with revelations of hideous forms that once haunted the shores of great lakes and inland seas. Yet, before the dawn of the day, we touch upon a time when the fish was king, and wondrous forms filled the sea. Then we go back step by step, lower and still lower in the scale of life, till the fishes have disappeared, and we have only mollusks and lowly, creeping, slimy things, which can scarcely be said to live. Here we pause, and ask if life really began in the water; if Eden were aqueous. Thereupon, Science, which answers "Aye," leads to our searching for the "primordial germ" that has troubled so many people in the past, and is bound to trouble many more in the days to come; for man, in his pride, objects to being directed to a remote cellular ancestry that antedates human reason and earthly pride by untold eons. Yet this same proud man has been evolved by simpler process from a single cell in forty weeks, but he objects to the evolution of the race from a single cell through countless ages. Nevertheless, the day is coming, on apace when man will value truth more than birth and right more than creed; for the laws of evolution are ever tending toward the one end, and that the survival of the fittest. So we may reasonably suppose that the fittest, in this case, will be the best; and, though the day of triumph may be far off, yet it must come, and come it will.

"For a' that, an' a' that,"
The earliest form of life—if we may use the word "life" in such relation—may be found to-day, as of old, in the quiet waters of the sea; and, if we only know how to ask questions mother Nature will show us her first children, her first attempt at life, and if we use the microscope rightly and seek for truth in loving faith, we will realize what one of our sweet singers sang:—

"No grain of sand
But moves a bright and million peopled land,
And hath its Edens and its Eves, I deem."
This "dry science" opens to us a wonder-world that touches all life with a new glory, and lends a charm to what was once "common and unclean."

Taking a gauze net and a microscope to the seashore, we can soon fish from the clear water a tiny speck of slime, invisible to all eyes save the student's. Placing it under a powerful lens, we find that the speck owes, that it has life, that it absorbs the oxygen from the water, gives off carbonic acid, and soon makes the drop of water foul. After patiently watching this little speck, we see that there project from its formless center tiny threads, microscopic fishing lines that it protrudes and withdraws at its own sweet will. As we watch, we see it absorb particles of living matter still smaller than itself, and, although it has no mouth, no lungs, no nerves, no organs of any sort, it

lives; it has life, and preys on even smaller forms of life. So here we have life, in a sense, without organism; here we have the beginning of all life. Yet, in its ultimate analysis, we know not how far this tiny speck has reached through the corridors of time for its progenitor; so, in this first child of nature, we have as great a mystery as in the gathering together of fiery circling suns or the birth of their attendant worlds. These tiny slime spots live, move, absorb food, and learn by slow degrees, as well as by infinitely slight changes, to adapt themselves to new or changing conditions.

Truly, few things are more interesting than to watch the processes of reproduction by division; and, by following this outward and upward, we see in this poor, shapeless, microscopic slime speck the source of countless forms of life; just as one finds the tiny rivulet in the Cordilleras to be the source of a mighty river, on which all the navies of the world might lose one another.

It would be a fascinating study to watch the various forms assumed by this first child of our common mother, with their wondrous divergence from the remote parental type; but we will fasten to one that seems to have adopted the simplest form, and has tarried with us even unto this day.
The first great advance step of the little jelled body was to secrete the carbonate of lime that abounds in the sea, able to build up a home. From this branch of the family sprang our Mollusca and countless diverse forms; but our special builders learned to form little colonies, then to weave all their little threads together, and to make a sort of silken palace. But, after other forms of life developed, these gelatinous masses formed tempting mouthfuls, as though they were easily digested despite their somewhat stringy construction; so mother Nature—or shall we say instinctive necessity?—taught this branch of the family the art of secreting not only carbonate of lime, but also silica; and, with these minerals, they built most wonderful shapes, such as tridacna, crosses, anchors, and exquisitely beautiful forms for which we have no names, and these were used in their palaces of thread. Some really were for anchors, and fastened a house to a rock. Many were for weapons of defence, and to catch and kill the microscopic victims of slime hunger; besides the other spicules which seemed devoted to strengthening the mass of life. Thus, one way and another, this family learned to build for itself a home that was not grateful food to its enemies; and, growing so thread-like and stringy, naturally it went out of fashion as an article of diet in the fish world. Therefore, the slime builders were compelled to free to build, develop, and evolve. Some learned to secrete lime to such an extent that they built islands of lime, which in later days formed harbors for the ships of men, who called them "coral reefs"; others used flint or silica to such an extent that they became the flint spores. In short, all sorts of fashions were evolved; for these dwellers in the sea multiplied so rapidly that the slightest variation was soon emphasized, and new varieties and species branched out, as Ernst Haeckel has so well shown.

Few people can form any ideas of the powers of reproduction in the lower forms of life. It has been calculated that the young of an isolated *Daphnia* would number, at the end of sixty days, 1,291,370,075. Now, the *Daphnia* can not be more prolific than its lower relations; but, admitting the above figures to be too high by half a dozen, there would still be an enormous margin on which to calculate the rate in the matter of variation, even if the lower forms were no more prolific. Hence, it is not strange that the slime builders branched into many and various channels.

We left our little builders in a silken palace with columns of glass and lime. These little forms also secrete a horny substance that has scarcely a counterpart in any other family, and here we find the first definite attempt at building a body; for we have the slime for the flesh, the horny secretions for bone, and the keratin for nails. But it took patient nature a long, long time to weave the different forms from out this shadowy type,—to teach the spider to weave its web from the same silken floss, to teach the silk-worm to make its cocoon from the same soft thread, to form the scattered spicules into bones, to gather from the mass a backbone and a definite form. But it has all been done, and, maybe, well done. Ever have critics are forever finding fault with stomachs, or livers, or legs, or something else. Despite all, it seems as if nature had made a very fair article out of very poor material; and, if it be not the best that is possible, let us hope that there is a better condition of life to come!

When man first examined this silken, slimy plant animal, it was a source of no little wonder; but, so soon as the silken framework was found suitable for a bath sponge, the wonder was lost in the greed for more, and the poor sponge was sadly neglected till recent years, when its wonders were disclosed, notwithstanding few people recognize them.

One of the strange things about the sponge was the number of little amoeba, or slime specks, that seemed to adhere to the sponge body. The microscope soon showed that these were young sponges, and it was not long before Dr. Bowerbank and other patient students traced their mode of birth and development. This little amoeboid is really a capsule, having within it a mass of tiny cells, all fastened to one another like the sections of a mulberry; and, when the capsule breaks and the little mass is ejected from the parent mass by one of the large orifices, it swims off, a free swimming animal. As each of the little cells has a tiny thread, or cilium, which it vibrates violently, and the mass being pear-shaped, it goes sailing gayly through the water, maybe, for several days, until it finds an anchorage. Thereupon, it settles down to the stern business of life, which in all times seems chiefly to have consisted of making a living.

"The little free swimmer may have caught a glimpse of our sun by day or our stars by night; yet it could have been only a glimpse, inasmuch as it had little time to spare for observation. The tiny, cellular slime spot settles on a stone or any convenient place. One settled on a crab's back and grew to a great size, yet the crab never seemed troubled about his strange burden; but, as a rule, they settle on stones. Then the cells disappear from the outside and begin work inside, and by constant whip-like motion produce a current that flows in through microscopic holes into a larger central hole, which has a vent, at what is now the upper end of the gelatinous mass. This current brings in animalcules for food; and some of the cells are differentiated into builders, while others are weavers. So we have the very first lesson mother nature gave her children in the division of labor,—a lesson that each tiny tribe has to a great extent to learn itself."

On examining a sponge, it will be found full of small holes, each one of which will

be found to lead to a larger one, and all the larger ones lead ultimately to the great central orifice; and the domestic economy of the sponge animal, Zoophyte, is clear. Some ciliated cells simply produce the food-bearing, oxygen-laden current; others, weave the silken floss that makes the house; others, again, seem to secrete the earthy parts that support the mass. But all toil, and over the silken mass is spread the slime animal, which has no sense, yet builds so well; which has no organ, yet lives; which has blessed us with this "house not made with hands," so common in our bath-rooms, unfortunately so little understood.

Some of the slime builders raise coarse houses with many and large orifices. These use sand and other things in building; and their houses are almost valueless to man, or at best furnish the "five-cent-store" sponges, which hold only a little water and are harsh to the touch. While other builders have learned that the compact, silken mass is quite as good a protection as the harsh sandy mass, and have given to commerce the soft, silky, Turkey sponge. So expensive is it that men have attempted to cultivate sponges. In Dalmatia, a living sponge is cut into small pieces, each piece is fastened to a stake under water, and in three years a large spherical sponge is the result.

Many are the wonders to be found in this one lowly family; but we may only point out one other, and that is the faculty of making glass that these slime spots have developed. There is a legend that, once upon a time, a man made a ball of flexible glass, but he was put to death for his pains, as it seemed impious to fly in the face of nature. Nevertheless, of late years it is certain that men have striven persistently to learn the secret of making flexible glass. It is not startling to find that our poor slimy little relative has been in possession of this art for untold generations?

In the deep-waters of the Philippine Islands and in the neighboring seas may be found that most exquisite of all sea forms known as Venus' Basket, or *Euplectella speciosa*, a cornucopia-shaped basket, sometimes twelve inches long and an inch and a half in diameter at its largest end, formed of threads of purest glass, the whole forming a palace as wonderful as ever built by the geni of the lamp at Aladdin's command. This is the dwelling-place and business house of our humble relative; and the glimpse we get of the harmonious adaptation of means to ends in this work hints of miracles that are all about us, and gives force to the words of the camel-driver of Mecca, who, when his followers asked for a miracle, said,—and there is a Sinitic tone in the reply for us in this nineteenth century, "Open your eyes."

Pitiful at times is the ignorance of the "open miracle" that is all about us; and it is only when we truly know what life is, and whether life doth go, that we are able to regulate the affairs of life. To teach men how to live, while yet ignorant of the simplest principles of life,
"Were all as well to bid a cloud to stand
Or hold a running river with the hand."

GIORDANO BRUNO.

A Sketch of the Remarkable Individuals Life.

F. M. HOLLAND.

Few men have been so worthy of a statue as Bruno, and I am glad to hear one proposed. This martyr for science was born in 1548 at Nolano, Naples, and became a Dominican monk at fifteen, but was forced in 1576, by his doubts about transubstantiation and the trinity, to flee from the cloister and leave Italy. He had been hooted out of Toulouse for attacking Aristotle, and driven from Montpellier for praising Paracelsus, and had refused a Parisian professorship because he would not go to mass, before he came to Oxford, where we find him defending the Copernican theory in a public discussion on June 16, 1583. He called himself the Avenger of Sleepy Souls, and was eager to instruct women as well as men. During the next two years, he published a series of Italian dialogues, commencing with an argument for the earth's motion, entitled an "Ash Wednesday Symposium." Other dialogues maintained that the sun, moon and stars are of the same material as our earth; that these worlds have inhabitants; and that the First Cause, or Universal Substance, is utterly incomprehensible. He was equally ready to be called material as immaterial, and no system can possibly be a finality. His "Expulsion of the Triumphant Beast" he wrote "to hasten the time when good actions shall no longer be thought destitute of religious merit or blind faith honored as the highest wisdom." Jupiter tells the other gods that they have placed so many records of their wickedness and personifications of vice among the stars that we wish passing out of use. So they agree that Truth, the foundation of all virtues, shall henceforth be the pole-star; while Taurus shall give place to Tolerance, and Capricorn to Intellectual Liberty. Virginity is in danger of being displaced by lawless Love. The Northern Crown is promised to the destroyer of that pernicious sect which teaches that sin is foreordained, and that no man can be saved by good works. Riches and Poverty are vain for a place among virtues. Indolence may even be called material as immaterial, and no system can possibly be a finality. His "Expulsion of the Triumphant Beast" he wrote "to hasten the time when good actions shall no longer be thought destitute of religious merit or blind faith honored as the highest wisdom." Jupiter tells the other gods that they have placed so many records of their wickedness and personifications of vice among the stars that we wish passing out of use. So they agree that Truth, the foundation of all virtues, shall henceforth be the pole-star; while Taurus shall give place to Tolerance, and Capricorn to Intellectual Liberty. Virginity is in danger of being displaced by lawless Love. 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LYLE BROWN.

"Will your self to go higher," I said, and I heard her say, "Why I never thought of that. I heard a voice; I will obey it." Soon we began our upward flight. In a very short time we found it was growing lighter, and then we began to see other wandering souls like ourselves. I heard Jennie asking some of them, "Have you seen Jesus? Can you direct me to the throne of God?" All answered, "We are pilgrims on our way to the Holy City." So they joined the throng, and after what seemed like a long pilgrimage, we arrived at a wonderful gate. An angel was hovering just over the gateway, waving a banner to the coming pilgrims, and crying out, "Enter here all ye that believe on the Lord Jesus Christ and Him crucified." "This was the guardian angel of the gate. He had large white wings, and as he seemed to hang in the air, just above the gateway, and the doorway, he flapped them almost continually, which caused a noise like a mighty wind, and as each soul passed within the portal, he called out, "Glory be to the name of the most high, while the pilgrims answered, "Hallelujah to his name." Each one was handed a harp by other angels standing on either side of the gateway, and singing their praises to the Most High God, and the Father of our Lord Jesus Christ. But here I must try to make a description of this wonderful place—this New Jerusalem. It seemed to extend several miles to the right, and several miles to the left, and from every side the

Now I felly ny duty to be to get within, and in some way inform Jennie how she was being made a fool of, and try and get her again with her friends in spirit land. No sooner thought of than I was by her side. She was the most disgusted looking being I ever saw. She had thrown away her harp and was looking about for something to do. She had been an active woman all her life, and now she was a poor old woman, she could no stand. Power was quickly taken from me to impress a thought upon her brain. "Jennie," I said, "there is a hole in the wall back of the throne, and there is an active world outside." She listened intently. "That voice again," she said. "Well it was the means of getting me in here, and I will trust it now to get me out, for I can not endure this monotony, and oh, I do so long to see that dear mother's face again; and those little ones I lost so many years ago; they are surely not in here, for I have seen them, and they were part of this- yes, this most wonderful city."

Quickly she sped to the back of the throne, and one glance at the opening and she was upon the other side. I shall never forget the look of joy that came over her face at the view before her, for there in a group, in one of the most beautiful gardens I had ever beheld, stood the shining band that had tried to conduct her upon her first entrance to spirit-life, her lost darlings, father and mother, brothers and sisters, all there to welcome her. She threw herself into her mother's arms and they were all in a group. The old woods seemed to have receded from view, and in its place was this beautiful garden. In its midst stood a lovely house, one which I felt sure her own faithful life-work had

For the Religio-Philosophical Journal.

LETTER FROM THE PACIFIC COAST

But just previous to this Mrs. P. said that three before, the spirit of one Dr. John Weatherly had appeared in skeleton form; and she wished me to fix my ardent desires for the appearance of this ghost of a ghost, if I would not be afraid. I assured her that I was not, and that I would at least endeavor to bring skeletons should appear. At the beginning of the music or noise, the light was suddenly extinguished, and it was so dark I could not see my hand before my face. A ter a few minutes the music was allowed a rest and the spirits were invited to come forth. Almost immediately an illuminated spot was seen where the towel had been placed, which soon assumed the form of a human figure, and I saw some faint material. The figure slowly approached, and placed one hand on my arm, the other on my shoulder. I was allowed, with my free hand, to feel the hands and bare arms of the apparition. It whispered in my ear the word "Mary," but unfortunately for any test, it could not give a surname. It soon passed in to the materializing cabinet behind me, but emerging soon, passed by my left side, and I saw it enter the materializing cabinet again. Then appeared an illuminated, despondent spirit, that the medium said was an Egyptian spirit; but I could get nothing definite out of it. This spirit came out of, and returned to the cabinet filled only with slate-writing magnetism. Then an assumed child's voice in the far side of the room began talking to me; but it couldn't or wouldn't do as I wanted it to. Two illuminated names were appearing in the spirit lamp, but they appeared apparently suspended by a card from a pole. Then a spirit calling himself William appeared for recognition by his own light. The medium insisted that it was friend of mine, and I must recognize him; but I completely failed to recognize a single feature. Next came the skeleton, and the thing was so ridiculously stupid that I would have felt like laughing had I not been almost irresistibly attracted to it. Then the other things were being slowly drawn off the innocent persons seeking these rooms for some word of hope or consolation from departed loved ones. I tried to get the ghost to advance so I could shake hands with him, as I had never had the privilege of shaking hands with a skeleton; but the power was too weak, and it had to turn back into the slate writing cabinet, from which it first emerged. I saw it enter the materializing cabinet instead of the materializing cabinet. There was no mistake about these two cabinets as I could easily show, if space were-

Los Angeles, Cal., Aug. 30th, 1888.

To the Editor of the Religio-Philosophical Journal:

SHOOTING INTO THE GRAVE

"Secular funerals occur much oftener than is generally supposed. Last July I was called upon to attend the funeral of a little child at Austin. It was the simplest funeral I ever attended. A few friends assembled at the house of the parents. I addressed them briefly, then the little one was taken away to the

A LIBERAL'S COMPLAINT.

That there is a great need of reform in conducting funerals generally, all Spiritualists must admit. SPIRITUALIST.
Chicago, Ill.

R. F. BAXTER.

To aid in this work of training the children in love and practice usefulness, not only the moral and intellectual faculties must be developed, but the physical also must receive attention. For this purpose, industrial education should become a part of all systems of instruction. Our prisons are filled with those whom selfishness and idleness have induced to lead lives of infamy. They are not, as a class, ignorant men, but oftener those whose intellects have been cultivated, and not the moral or industrial elements of their complex natures. They are the demagogues, the defaulters, those in whom the greed for gold has silenced every good impulse, in whom the passions have been allowed full sway, and whose sequence have demanded gratification and satisfaction through brutality and bloodshed. Many of these would now perhaps be filling honorably their places in our families and society, if the moral

impetus, the industrial stimulus, had been early given them by the right kind of examples set before them at home and in school.

The teacher of biography must be adapted to his work, or he cannot be successful. "Knowledge is much, but not all," said Prof. Tyndall. "He must have power as well as the ability to stimulate as well as to inform. The power of character must underlie and enforce the work of the intellect." The success which crowned the efforts of Prof. Tyndall in the life of hard work and self-denial he led while pursuing the scientific studies in the German universities, was owing to the spirit by which he was infected by reading the works of Fichte, Emerson, and Carlyle. "The Alpha and Omega of their teaching was loyalty to duty, and this it was which kept him at his work." Through the inspiration, the moral force of the characters and teachings of these men, of whom he says: "Let no one persuade you that they were not great men," we to-day are now blessed with the ripe and vast stores of knowledge of one of our most advanced thinkers and scientists, one who says "he bears the scars of the battle in which many are now engaged." Shall not our schools have the benefit of his and of other noble lives, and our children be encouraged to emulate them, and these influences go on multiplying and increasing the power of good over evil?

Leaflets From Lake Pleasant.

By the Editor of the Religio-Philosophical Journal.

It will be quite apparent from my last Leaflet, that the speakers at this camp and myself did not entirely agree as to the religion of Spiritualism, and to myself it is evident that we never can agree so long as they deride the most sacred and the most healthful endeavor of my soul. So we will agree to disagree upon that point and take up another which was prominently brought to my notice at Lake Pleasant. I heard a great deal of talk about the "science of Spiritualism," and the consequent necessity for "conditions" essential to the perfect demonstration of spirit and matter, as in other departments of science. Many important and really scientific suggestions were made from the platform relative to "sensitives" and their need of the most delicate, the most refined, the purest and the loftiest environment, in order that a corresponding fine demonstration might ensue. Speakers pointed out clearly the dangers which beset the movement or the medium when these suggestions were disregarded, and also defined the possibilities, if only the proper care were given to conditions and environment.

Now let us note one of the so-called conditions requisite in a circle where "two or three are gathered together." It has been my invariable experience to be told that music is considered an important adjunct in the harmonious conditions of the circle; and in this Lake Pleasant camp many of my former experiences at camp meetings. The band was excellent, the selections showed rare taste and fine execution, and not the least of the pleasures of the day was the morning concert which preceded the conference. At 9:30 o'clock every morning we were in the grove for the concert; that beautiful grove beneath whose sheltering arms of leafy green one could sit and hearken to the voice of the spirit, where nature and man might unite in a glad refrain for life and liberty. Of all the gifts to man, what more nearly approaches the divine than music! No scroll was ever let down from heaven to teach man the scale, but the voice of the spirit revealed it till he has almost rivalled heaven in some of his conceptions. If the selections from Mendelssohn, Beethoven, Handel and others had the effect to call them from the spirit sphere, how great must have been their surprise. Indeed, how pained they must have been to find their loftiest conceptions being used in a minstrel performance, and that, too, in this the vestibule of the Temple of the Most High. Here where we were met to invoke by the aid of good music the presence of angels, we daily witnessed the gyrations of a negro, for whom the absence of good sense and decorum should have been supplied by some one in authority possessing a knowledge of this grave inconsistency. This negro has, and ought to have, equal rights upon the camp ground, but he should not have superior privileges; and I question very much if a white man would have been permitted to appropriate the observation and applause of the people almost to the point of ignoring the music of the costly brass band. Then, too, if conditions are necessary to the unfoldment of the latent faculties of the human mind, what would we think of a negro dancing a jig upon the door step of a church from which the strains of Handel's "Messiah" were pouring out? Would we not be the very first to criticize the inconsistency? Because this beautiful grove is unroofed save by the blue arch of heaven; because its rafters and its timbers are clothed with the garments of God's own making; because its floor is nature's own product, is it any the less holy? No! A thousand times no! and if we fail to observe the natural law in the exercise of our devotions, we shall inevitably suffer.

I know the friends of Lake Pleasant will bear with me if I point out still another weak point in the fortress of Spiritualism as evidenced, not only at that camp but at all other camp meetings devoted to the higher understanding of Spiritualism. I heard a great deal said about the aggrandizement of ourselves; of their mercenary motives and methods. This was alluded to time and time again. Behind me sat two ladies at Sunday's lecture when this was again spoken of, whereupon one of the two said: "Well! I know it's so in the churches, and I expected to find it different when I got up here, but every turn I make somebody wants some money; it's either a fair, or a benefit for some medium, or selling tickets for some medium's circle, or something of the kind."

Now, friends let us first take the "mote" out of our own eye before we attempt to take the "beam" out of our brother's. How can this be done? It seems to me so simple that I am going to tell you. We as mediums (and as a psychometrist I shall rank myself with the fraternity) have the power within ourselves to revolutionize this whole movement. What would Spiritualism be without its demonstrators? Not anything. Each and every one possesses this gift of the spirit, whether it be in the discerning of spirits, in prophecy, or in healing, in the gift of tongue or pen, each should see that the world is made better and richer for his having lived and for his having an unusual gift. How can we convince the world that we have something higher, nobler and better than has been offered it before? I'll tell you how I would do, and what I am willing to do to aid, not the cause of Spiritualism (for if true, it needs no aid) but humanity, and thereby fulfill our teachings. I will gladly, freely give to the world

four weeks of my time. I will gladly cooperate with such mediums and people as have the interest of the world at heart, and devote a month every summer to the education of the masses in the higher truths of Spiritualism. Ah! but some will say, "there are those who can not afford to do that." True, but there should be a fund for the comfortable support of such, out of which every need should be supplied.

Such a movement I feel sure would touch some, if not many philanthropic hearts and pocket books, too, and receive large endowments. Then we could afford to rail at the churches! Then we could live a life above suspicion. Then we could prove not only by our words but by our lives, that we have a higher, a loftier, a purer religion than is known to the world, and no one could say it was empty words, sounding brass and tinkling cymbal.

MARY V. PRIEST.

The Divines and the Democracy.

By the Editor of the Religio-Philosophical Journal.

The following illustrates the status of the ruling church in England, by Northumbrian in *Secular Review*. He sets forth that no more astounding picture is presented to-day than the spectacle of an arrogant ecclesiastical, man-made body like the Church of England, the creation of Henry VIII's impure lust, daring to dogmatize in the name of High Heaven, and as the representative of the gentle Christ and His plain, Communitarian, Radical teachings. What would "the hump-backed little Galilean, Paul, the tent-maker, who labored with his own hands that he might live the more consistently, say to a creed whose prelates draw £15,000 or £10,000 a year, and whose curates starve by the thousand on a paltry £80 per annum? What would John the Beloved write now, or Peter the Fiery, about a church which is sucking, in tithes and rates, ten millions sterling out of the land year by year, to the slow decay of English agriculture and the starvation of countless growing families, crushed out of the country, and driven from pleasant hedgerows and sweet fields to make labor in the towns starve too?

But what would He of the Sermon on the Mount, the Man of Sorrows, the simple Republican, who had not where to lay His head, say of a State Church where pluralism, and patronage prebend and the ostentation of Divines, are rampant? He once drove the traffickers from the Temple. His attitude with those to-day sell souls in defiance of the spirit of the law, practice Simony, and who as openly deal in benefices and churches, and the spiritual welfare of numberless parishes, as do the dealers in red-herrings and potatoes? Say, indeed! If the traditions of His life be true, the church would be withered by a Divine anathema, and cursed with the fate of Korah, Dathan, and Abiram.

And the worst feature of these State Churches, divine by pretending that they minister about the divinity of the One who declared that the poor would always be in the world, is that the majority of them take no thought of the want and poverty it should be their highest duty to solace. Arrogant in private, they are even more pretentious in public, girded about with the garb of the Pharisee, and pretending to belong to the superior caste. As an instance of the lengths to which they will go, I see it alleged in a provincial paper that a Church of England clergyman, residing within a hundred miles of London, has taken upon himself to admonish in the vestry one of the young men who has for a long time been a most active and useful member of the parish church, simply because he sang a song at a concert given in the Liberal Club. As the authority I quote says, it is impossible, by any stretch of imagination, to suppose that in this year of grace "a scholar and a highly educated University man could make such an idiotic display of his party feeling!" This conscientious young Liberal has been publicly rebuked for nothing more reprehensible than singing a patriotic song in the company of the men with whose sympathies he felt. Just, however, as a small, sneaking band of self-seekers came into and possessed the Church of England, when two thousand Nonconformists divines preferred to leave the comfort for the sake of conscience, so do our clerics take no thought of conviction, but simply slavishly adhere to their own selfish church and cleave to their party, the party of tyranny, of self-seeking, of oppression.

But oppression does not rest altogether with the influence of units. It is the characteristic of the clerical caste. Take, for instance, the attitude of Wales. Four-fifths of the Welsh people are attached to the Church of England, and eighty-one per cent. of her Parliamentary representatives opposed to the make-believe—that is what it practically comes to—religious institution we have rammed down the throats of the nation which Edward conquered. Here, for instance, is a pretty picture of the open revolt against which, although for a moment they may be successful, reverend tithe-owners will not for long be able to cope:

Some harpicks belonging to farmers in the parish of Llanddewi, Aberyst, near Aberystwyth, were yesterday sold for arrears of tithes due to the executors of the late Rev. Henry Morgan, one of the rural deans of the diocese. Though nearly twenty farmers are twelve months in arrears with the payment of tithes, three only were selected for distraint. The bailiffs had such an unpleasant time of it that one of them had to be summoned against one of the farmer's wives for throwing a bucket of manure over him. A person who was suspected of bidding at the sales had the windows of his house smashed. Yesterday about twenty or thirty of the county constabulary were present, under the command of the chief constable of Cardiganshire, and an arrangement was made by a Nonconformist magistrate to keep the peace, providing the police were taken away from the sales. They were therefore drawn up outside the farmyards where the sales took place. In each case the ricks offered were bought by friends of the farmers distrainted upon. No auctioneer living in the country could be got to conduct the sales, one declaring that he was not yet tired of life. The sums distrainted for being under £20, the bailiff conducted the proceedings, and during his progress from farm to farm was subjected to much horseplay by lads and girls in the crowd, which numbered about 1,000 persons, and the county magistrates and others had on one occasion to interfere to prevent the bailiff from being thrown into a horsepond. After the sales a public meeting was held, when resolutions were passed protesting against the payment of tithes as long as they were devoted to the maintenance of the Established Church. Tithes are generally in arrears in Cardiganshire, and scores of sales are anticipated shortly.

Happily the course of the ages is inevitable. We have disestablished the church in Ireland, the disestablishment of the church in

Wales must follow, and the day for the disestablishment of the Church of England with the borders of our own little island is fast knocking at the doors. The vast endowments of the Church of England would educate every child in the land, and would to all practical purposes provide upon the American system of giving relief to those who may be passing poor. If placed by for ten years, the revenues of the Church of England would represent so mighty an endowment that not one person in actual want could be found the land through.

NORTHUMBRIAN.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

ESSAY ON GOD AND MAN, or a Philosophical Inquiry into the Principles of Religion. By Rev. Henry Truist, M. A. B. D. Reolator is Christ Church, Boonville, Mo. St. Louis: Nixon-Jones Printing Co. 1888. pp. 270. Price, \$2.00.

The author of this volume is a thinker and a scholar, a man of broad views and catholic spirit. His acquaintance with ancient authors in his original language, and with modern thought is manifest in every chapter, and the use made of his large knowledge is judicious and effective.

Dr. Bray holds to the essentials of religion, while rejecting much that is considered by many as essential, and his purpose, to quote his own language, is to lead his readers "to discriminate between the evanescent and the permanent, between the local and the universal, between the temporal and the eternal." He is not a dogmatist, but a philosopher, in the forces of the universe, revealing itself in the evolution of worlds, in the life and mind of man, in the literature of the race. He does not believe in the Bible as a faultless book, or an infallible revelation of truth, but as a book which, in its own way, is a revelation of truth. He says, "I am not a Christian, but I am a man who believes in Christ." As he said much that never has been reported, so he said much that has been reported as saying much that he never said. While I believe the Bible is the word of God, I do not believe that it is literally inspired; nor that our understanding of the Bible to-day, is what it will be a hundred years hence. In reading the Bible we should use our reason, seek the aid of science, literature and art, seek the aid of a cultivated mind. Thus aided we shall be much less likely to call evil good or good evil." The exclusive claims of Christianity are denied, and the good in other religions is indicated by extracts from their teachings. Such dogmas as that of the Fall of Man, and substitutionary righteousness are rejected. Salvation through Christ means the same as salvation through the sacrifice of other good men. "He taught that he had been reported as saying much that he never said. While I believe the Bible is the word of God, I do not believe that it is literally inspired; nor that our understanding of the Bible to-day, is what it will be a hundred years hence. 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impetus, the industrial stimulus, had been early given them by the right kind of examples set before them at home and in school.

The teacher of biography must be adapted to his work, or he cannot be successful. "Knowledge is much, but not all," said Prof. Tyndall. "He must have power as well as ability to stimulate as well as to inform. The power of character must underlie and enforce the work of the intellect." The success which crowned the efforts of Prof. Tyndall in the life of hard work and self-denial led, while pursuing his scientific studies in the German universities, was owing to the spirit by which he was infected by reading the works of Fichte, Emerson, and Carlyle. "The Alpha and Omega of their teaching was loyalty to duty, and this it was which kept him at his work." Through the inspiration, the moral force of the characters and teachings of these men, of whom he says: "Let no one persuade you that they were not great men," we to-day are now blessed with the ripe and vast stores of knowledge of one of our most advanced thinkers and scientists, one who says "he bears the scars of the battle in which many are now engaged." Shall not our schools have the benefit of his and of other noble lives, and our children be encouraged to emulate them, and these influences go on multiplying and increasing the power of good over evil?

Leaflets From Lake Pleasant.

To the Editor of the Religio-Philosophical Journal:

It will be quite apparent from my last Leaflet, that the speakers at this camp and myself did not entirely agree as to the religion of Spiritualism, and to myself it is evident that we never can agree so long as they deride the most sacred and the most beautiful endeavor of my soul. So we will agree to disagree upon that point and take up another which was prominently brought to my notice at Lake Pleasant. I heard a great deal of talk about the "science of Spiritualism," and the consequent necessity for "conditions" essential to the perfect demonstration of spirit and matter, as in other departments of science. Many important and really scientific suggestions were made from the platform relative to "sensitives" and their need of the most delicate, the most refined, the purest and the loftiest environment, in order that a correspondingly fine demonstration might ensue. Speakers pointed out clearly the dangers which beset the movement or the medium when these suggestions were disregarded, and also defined the possibilities, if only the proper care were given to conditions and environment.

Now let us note one of the so-called conditions requisite in a circle where "two or three are gathered together." It has been my invariable experience to be told that music is considered an important adjunct in the "harmonious conditions of the circle," and in this, Lake Pleasant surpassed any of my former experiences at camp meetings. The band was excellent, the selections showed rare taste and fine execution, and not the least of the pleasures of the day was the morning concert which preceded the conference. At 9:30 o'clock every morning we were in the grove for the concert; that beautiful grove beneath whose sheltering arms of leafy green one could sit and bask in the warmth of the spirit, where nature and man might unite in a glad refrain for life and liberty. Of all the gifts to man, what more nearly approaches the divine than music! No scroll was ever let down from heaven to teach man the scale, but the voice of the spirit revealed it till he has almost rivalled heaven in some of his conceptions. If the selections from Mendelssohn, Beethoven, Handel and others had the effect to call them from the spirit sphere, how great must have been their surprise, indeed, how pained they must have been to find their loftiest conceptions being used in a minstrel performance, and that, too, in this the vestibule of the Temple of the Most High. Here where we were met to invoke by the aid of good music the presence of angels, we daily witnessed the gyrations of a negro, for whom the absence of good sense and decorum should have been supplied by some one in authority possessing a knowledge of this grave inconsistency. This negro has, and ought to have, equal rights upon the camp ground, but he should not have superior privileges; and I question very much if a white man would have been permitted to appropriate the observation and applause of the people almost to the point of ignoring the music of the costly brass band. Then, too, if conditions are necessary to the unfoldment of the highest, is this in conformity with the science of Spiritualism? What would we think to find a negro dancing a jig upon the door-step of a church from which the strains of Handel's "Messiah" were pouring out? Would we not be the very first to criticise the inconsistency? Because this beautiful grove is unroofed save by the blue arch of heaven; because its rafters and its timbers are clothed with the garments of God; because its floor is nature's own product, is it any the less holy? No! A thousand times no! and if we fail to observe the natural law in the exercise of our devotions we shall inevitably suffer.

I know the friends of Lake Pleasant will bear with me if I point out still another weak point in the fortress of Spiritualism as evidenced, not only at that camp but at all other camp meetings devoted to the higher understanding of Spiritualism. I heard a great deal said about the aggrandizement of churches; of their pecuniary motives and methods. This was alluded to time and time again. Behind me sat two ladies at Sunday's lecture when this was again spoken of, whereupon one of the two said: "Well! I know it's so in the churches, and I expected to find it different when I got up here, but every turn I make somebody wants some money; it's either a fair, or a benefit for some medium, or selling tickets for some medium's circle, or something of the kind."

Now, friends let us first take the "note" out of our own eyes before we attempt to take the "beam" out of our brother's. How can this be done? It seems to me so simple that I am going to tell you. We as mediums (and as a psychometrist I shall rank myself with the fraternity) have the power within ourselves to revolutionize this whole movement. What would Spiritualism be without its demonstrators? Not anything! Each and every one possessing this gift of the spirit, whether it be in the discerning of spirits, in prophecy, or in healing, in the gift of tongue or pen, each should see that the world is made better and richer for his having lived and for his having an unusual gift. How can we convince the world that we have something higher, nobler and better than has been offered it before? I'll tell you how I would do, and what I am willing to do to aid, not the cause of Spiritualism (for if true, it needs no aid) but humanity, and thereby fulfill our teachings. I will gladly, freely give to the world

four weeks of my time. I will gladly co-operate with such mediums and people as have the interest of the world at heart, and devote a month every summer to the education of the masses in the higher truths of Spiritualism. Ah! but some will say, "there are those who can not afford to do that." True, but there should be a fund for the comfortable support of such, out of which every need should be supplied.

Such a movement I feel sure would touch some, if not many philanthropic hearts and pocket books, too, and receive large endowments. Then we could afford to rail at the churches! Then we could live a life above suspicion. Then we could prove not only by our words but by our lives, that we have a higher, a loftier, a purer religion than is known to the world, and no one could say it was empty words, sounding brass and tinkling cymbal.

MARY V. PRIEST.

The Divines and the Democracy.

To the Editor of the Religio-Philosophical Journal:

The following illustrates the status of the ruling church in England, by Northumbrian in *Secular Review*. He sets forth that no more astonishing sight has, indeed, ever been seen than the spectacle of an arrogant ecclesiastical, man-made body like the Church of England, the creation of Henry VIII's impure lust, daring to dogmatize in the name of High Heaven, and as the representative of the gentle Christ and His plain, Communitistic, Radical teachings. What would the hump-backed little Galilee have of Paul, the tent-maker, who labored with his own hands that he might live the more contentedly, say to a creed whose prelates draw £15,000 or £10,000 a year, and whose curates starve by the thousands on a paltry £80 per annum? What would John the Beloved write now, or Peter the Fiery, about a church which is sucking, in tithes and rates, ten millions sterling out of the land year by year, to the slow decay of English agriculture, and the starvation of countless growing families, crushed out of the country, and driven from pleasant hedgerows and sweet fields to make labor in the towns starve too?

But what would He of the Sermon on the Mount, the Man of Sorrows, the simple Republican, who had not where to lay his head, say of a State Church where pluralism and patronage preferment and the ostentatious Divines, are rampant? He would drive the traffickers from the Temple. What would he do with those who to-day sell souls, who, in defiance of the spirit of the law, practice Simony, and who as openly deal in benefices and churches, and the spiritual welfare of numberless parishes, as do the dealers in red-herrings and potatoes? Say, indeed! If the traditions of His life be true, the church would be withered by a Divine angel, and cursed with the fate of Korah, Dathan, and Abiram.

And the worst feature of these State Church divines, by pretending that they minister about the divinity of the One who declared that the poor would always be in the world, is that the majority of them take no thought of the want and poverty it should be their highest duty to so. Arrogant in private, they are even more pretentious in public, girded about with the garb of the Pharisee, and pretending to be the superior, to the masses, of the lengths which they will go, to see it alleged in a provincial paper that a Church of England clergyman, residing within a hundred miles of London, has taken upon himself to admonish in the vestry one of the young men who has for a long time been a most active and useful member of the parish church, simply because he sang a song at a concert given in the Liberal Club. As the authority I quote says, it is impossible, by any stretch of the imagination, to suppose that in this year of grace a scholar and a highly educated University man could make such an idiotic display of his party feeling! This conscientious young Liberal has been publicly rebuked for nothing more reprehensible than singing a patriotic song in the company of the men with whose sympathies he felt. Just, however, as a small, sneaking band of self-seeking came into and possessed the Church of England, when two thousand Nonconformist divines preferred to leave the comfort for the sake of conscience, so do our clerics take no thought of conviction, but simply slavishly adhere to their own selfish church and cleave to their party, the party of tyranny, of self-seeking, of oppression.

But oppression does not rest altogether with the influence of units. It is the characteristic of the clerical caste, the characteristic, the attitude of Wales. For the Welsh people are opposed to the Church of England, and eighty-one per cent. of her Parliamentary representatives opposed to the make-believe—for that is what it practically comes to—religious institution we have rammed down the throats of the nation which Edward conquered. Here, for instance, is a pretty picture of the open revolt against which, although for a moment they may be successful, reverend tithe-owners will not for long be able to cope.

Some hayricks belonging to farmers in the parish of Llanddewi, Aberystwyth, near Aberystwyth, were yesterday sold for arrears of tithes due to the executors of the late Rev. Henry Morgan, one of the rural deans of the diocese. Though nearly twenty farmers are twelve months in arrears with the payment of tithes, three only were selected for distraint. The bailiffs had such an unpleasant time of it that one of them has obtained a summons against one of the farmer's wives for throwing a bucket of manure over him. A person who was suspected of bidding at the sales had the windows of his house smashed. Yesterday about twenty or thirty of the county constabulary were present, under the command of the chief constable of Cardiganshire, and an arrangement was made by a Nonconformist magistrate to keep the peace, providing the police were taken away from the sales. They were therefore drawn up outside the farmyards where the sales took place. In each case the ricks offered were bought by friends of the farmers distrainted upon. No auctioneer living in the country could be got to conduct the sales, one declaring that he was not yet tired of life. The sums distrainted for being under £20, the bailiff conducted the proceedings, and during his progress from farm to farm was subjected to much horseplay by ladies and girls in the crowd, which numbered about 1,000 persons, and the county magistrates and others had on one occasion to interfere to prevent the bailiff from being thrown into a horsepond. After the sales a public meeting was held, when resolutions were passed protesting against the payment of tithes as long as they were devoted to the maintenance of the Established Church. Tithes are generally in arrears in Cardiganshire, and scores of sales are anticipated shortly.

Happily the course of the ages is inevitable. We have disestablished the church in Ireland; the disestablishment of the church in

Wales must follow, and the day for the disestablishment of the Church of England within the borders of our own little realm is fast knocking at the doors. The vast endowments of the Church of England would educate every child in the land, and would to all practical purposes provide upon the American system of giving relief to those who may be passing poor. If placed by for ten years, the revenues of the Church of England would represent so mighty an endowment that not one person in actual want could be found the land through.

NORTHUMBRIAN.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

ESSAY ON GOD AND MAN, or a Philosophical Inquiry into the Principles of Religion. By Rev. Henry Truro Bray, M. A., B. D., LL. D., Rector of Christ Church, Boonville, Mo. St. Louis: Nixon-Jones Printing Co. 1888. pp. 270. Price, \$2.00.

The author of this volume is a thinker and a scholar, a man of broad views and catholic spirit. His acquaintance with ancient authors in the original languages and with modern thought is manifest in every chapter, and the use made of his large knowledge is judicious and effective. Mr. Bray holds to the essentials of religion, while refusing much that is considered by many as evangelical, and his purpose, to quote his own language, is to lead his readers "to discriminate between the evanescent and the permanent, between the local and the universal, between the temporal and the eternal." He believes in a Divine Power immanent in the forces of the universe, revealing itself in the evolution of worlds, in the life and mind of man, in the literature of the race. He does not believe in the Bible as a faultless book, but in a divine revelation. "Now, while I affirm my faith and hope in Christ," says Dr. Bray, "must it be supposed that I accept as his words all he is reported to have said?" As he said much that never has been reported, so without doubt he has been reported as saying not a little that he never said. While I believe the Bible is the word of God, I do not believe that it is literally inspired; not that our understanding of the Bible to-day, is what it was a hundred years hence. In reading the Bible we should use our reason, seek the aid of science, literature and art; seek the aid of a cultivated mind. Thus aided we shall be much less likely to call evil good or good evil." The exclusive claims of Christianity are denied, and the good in other religions is indicated by extracts from their teachings. Such dogma as that of the Fall of Man, and substitutionary righteousness are rejected. Salvation through Christ means the same as salvation through the sacrifice of other good men. "He taught the truth, and it finally died for it, thus sacrificing himself for the truth. Jesus Christ may truthfully be said to be our sacrifice, since the truth alone can save us. Our author was brought up in the strictest of the Anglican Church, and his profession compels him to use the terminology of creeds; yet he is so far emancipated from them in fact that he must find the pulpit rather too narrow a place for the utterance of his broad thought. His method is clearly indicated by the title of the book, and its bold and vigorous treatment of the subject.

THE LIFE OF DR. ANANDABAI JOSHEE. A Kinevman of the Pundit Ramabai. By Caroline L. Joshee. Boston: Roberts Bros. 1888. Pp. 187. Price, \$1.00.

The Journal has already noticed this deeply interesting work in review columns. The following additional from a notice of the book by "S. A. U." which appeared in *Justitia* is here reproduced with consent.

"The recent death of that large-hearted and large-brained woman, Dr. Rachel Bodley, dean of the Women's Medical College of Pennsylvania, must awaken renewed interest in the two high-caste Hindu ladies, and the story of the life of Mrs. Ramabai and her great-souled cousin, Dr. Anandabai Joshee, of whose brief but fruitful life Mrs. Dall's book is a thrilling, thought-inspiring record. It is the story of a girl-child born in India, where education for women is not common, a thirst for knowledge and a flame with philanthropic longings, fortunately able to obtain more education than most women of her sphere by reason of the uncommonly advanced views of her male guardians, both father and husband, and strong enough, backed by these wise relations, to carry out her wishes.

That the incentives were to Dr. Joshee's course of studies is clearly indicated by every reader of Mrs. Dall's interesting memoir, as when Anandabai writes to her first American friend, Mrs. Carpenter of New Jersey: "When I think over the sufferings of women in India in all ages, I am impatient to see the western light dawn on the barbarism of emancipation. I am not able to say what I think, but no man or woman should depend upon another for maintenance and necessities. Family discord and social degradation will never be the result of knowledge. And again, 'I must not fear, but try my best and show all what we Indian ladies are like. Our ancient Indian ladies were very wise, brave, courageous and benevolent, and endurance was not the only virtue of our race. I am sure nothing will harm me, or if it does it will be for my good. . . . Let me try to do my duty, whether I be victor or victim.'"

An excellent and life-like portrait of Dr. Joshee, in full narrative context, is given on the first page of Mrs. Dall's book. The profits on this, as on the Pundit's "High Caste Hindu Woman," go to help the Ramabai fund, and both should be in every woman's library."

MEXICO, PICTURESQUE, POLITICAL, PROGRESSIVE. By Mary Elizabeth Blake, author of "On the Wing," "Poems," etc., and Margaret F. Sullivan, author of "Ireland of To-day." Boston: Ticknor & Co. 1888. Pp. 228. Price, \$1.25.

Of late years Mexico has become a country of especial interest to the people of the United States, who are none too well informed as to its history and present condition, political, social, and economic, and have hardly an adequate idea of its climate, its picturesque scenery, its methods of travel, its architectural peculiarities, and its numerous characteristics which make it thoroughly foreign to dwellers on this side of the border. This volume of travel in Mexico, the joint production of two gifted ladies who have given the results of their close and thoughtful observations is a valuable contribution to our literature. Mexico, we are told, "is a country picturesque beyond description, and beautiful beyond belief, with traditions of the past to interest the antiquarian, and problems of the future to occupy the professionalist, with the fascinations of a strange tongue and a strange people, and with that indefinable charm which these indolent, lotus-eating lands exercise always over the sterner and colder nature of the Northman."

The habits of the Mexicans are keenly analyzed. Their houses, their mode of living, the manner of conducting their domestic affairs, their methods of business, their railroads, agriculture, jurisprudence, government, literature, etc., are all described in a most interesting way. Mrs. Sullivan, who is on the editorial staff of the *Chicago Tribune*, is among the first of American journalists. Mrs. Blake is a contributor to the *Boston Journal*, *Wide Awake*, and to some of our best magazines. It would be difficult to find two writers better equipped or more completely conversant with the brilliant authors of the volume here noticed.

September Magazines not before mentioned.

St. Nicholas. (New York.) The late Mr. E. P. Roe collected some stories about the California Lion during his sojourn in Southern California, and these stories are related in this number. Estelle Thomson relates a charming story about Knock-Holes, and What Did is a true story of a Dakota blizzard. There are several articles about birds. Dick's Farm Hand touches upon the labor question, and the old story of Little Le Templeton are continued. What to do with old folks is valuable to the young boys. Two B. Willson calls attention to some of the wonders performed by hunting dogs.

The Esoteric. (Boston.) An unusually attractive table of contents is found in this issue.

The Century. (New York.) This number of the Century can be well called an educational number. George B. Parker's illustrated article on Uppingsham describes an ancient school worked on modern ideas; and is followed by The Industrial Idea in Education; The University and the Bible; Women who go to College, and a profusely illustrated paper on College Fraternities. In addition to these, is an Open Letter by President Seelye of Amherst on the same subject; The Fraternities; also a Letter on Art Education, by W. J. Stillman, and two editorials having to do with teaching. The Life of Lincoln is continued, also George Kennan's interesting papers on Siberia, and Sideral Astronomy. General Colston writes of Gettysburg Twenty-five Years after.

The New Princeton Review. (New York.) A criticism of current analytical, religious and domestic novels, entitled Literary Anecdotes, is furnished by Andrew Lang, and Henry P. Randolph discusses Fossilism and Recent Victorian Poetry. The New Psychology, by J. H. Hyslop, will find earnest readers. Prof. Edward A. Freeman, LL. D., D. C. L., writes of Irish Home Rule and its Analogies. General Francis A. Walker discusses The Knights of Labor in a philosophical way. The department of Criticism, Notes and Reviews are, as usual, varied and timely.

The English Illustrated Magazine. (New York.) An attractive frontispiece is entitled Dorothy, from a drawing by Henry Ryland. Part Second of The Patagonia is full of interest. Other good articles are in the Polish Carpathians; London Street Studies; and Hampton Court. The Mediation of Ralph Hardeol is concluded.

The Homiletic Review. (New York.) The several departments are well filled for September with religious thought, sermonic literature and discussion of practical life.

The Path. (New York.) The Bhagavad-Gita is continued and is followed by some teachings of a German Mystic. A Buddhist Doctrine, also a Conversation on Occultism will attract readers. Buchanan's Journal of Man. (Boston.) Varied and timely articles fill the pages of this popular monthly.

Also:
The Phenological Journal, New York.
The Unitarian, Ann Arbor, Mich.
Our Little Ones and the Nursery, Boston.
The Kindergarten, Chicago.
The Independent Pulpit, Waco, Texas.
Mental Science, Chicago.
Psychische Studien, Leipzig.
Luz, Rome, Italy.
Annali Dello Spirismo, Torino, Italy.
La Revue Spirite, Paris.
La Lumiere, Paris.

New Books Received.

Leaves from the Diary of an Old Lawyer. By A. B. Richmond. Erie, Pa.: Guardian Pub. Co.
With the Immortals. By F. Marion Crawford. New York and London: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$2.00.
The Pagan. By Arlo Bates. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents.

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CHICAGO, ILL., Saturday, September 15, 1888.

State Secularization.

This Republic established a century ago, with now a population of sixty millions and with a territory stretching from the Atlantic to the Pacific, is a marvel of progress and development such as the world has never known in any previous period of its history. It is exalted in some respects above all other modern, as well as above all ancient, nations, especially in the general comfort of the people, in the amount of freedom which they enjoy, in the average intelligence, and the opportunities afforded for culture and progress. But while there is much to praise in this country, there is room for vast improvement in many directions.

One of the reforms which the JOURNAL has often urged, in spite of the general apathy in regard to it, is the complete secularization of the State. Our National Constitution is purely secular, thanks to the wisdom and liberality of the great men who lived when that document was framed. Our government is non-Christian. When Washington signed the famous treaty with Tripoli, he signed a paper, the declaration of which that "the Government of the United States is not in any sense founded on the Christian religion" became a part of the nation's organic law. This was in accordance with a letter from Washington published in the Massachusetts *Sentinel* of Dec. 5, 1789, in reply to the complaints of the Presbyterians of Massachusetts and New Hampshire that the word God was omitted from the Constitution. In this letter Washington informed the clerical zealots that religion was left out of the document "because it belonged to the churches and not to the State." This was the general view of the founders of our Republic. "When a religion is good," wrote the wise and liberal Franklin, "I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one." "Religion," said Madison, "is not within the purview of human government.""It is often said," says Sedgwick in his *Construction of Statutory and Constitutional Law*, "that Christianity is part and parcel of the common law, but this is true only in the sense that our constitutions extend the same protection to every form of religion, and gives no preference to any."

At the same time so unenlightened and illiberal was public sentiment that in the administration of the government there was from the first more or less pandering to religious prejudices. Days of thanksgiving and prayer were appointed. Jefferson declined to appoint such days. He told the clergy who protested against his course, that his duty as Chief Magistrate of the nation, was to enforce the laws, not to appoint days for religious exercise and thereby give official national recognition to religious doctrines and observances. Jefferson was roundly abused by the clergy; and it must be confessed that such courage and consistency as his, in high public positions, have been rather the exceptions than the rule.

The employment of chaplains by congress is plainly in violation of the spirit of the

national constitution and unwarranted by the letter of that instrument.

But while our national government is secular in its form and basis, even though somewhat perverted in its administration by the force of the popular religious sentiment, in many of the States there is a constitutional recognition of orthodox Christianity quite out of harmony with the broad spirit of the Federal Constitution. The Sabbath laws, the laws against blasphemy and imaginary crimes, the requirement of an oath before being allowed to testify in the courts, the exemption of churches and church property from taxation, the use of the Bible and religious exercises in the public schools, some of the vestiges of the union between civil affairs and religious beliefs and observances which prevailed once throughout Christendom.

The fundamental idea of this "unholy alliance" was and is that government has the right to set up a standard of religious truth and duty, and by legislation to compel the people to observe this standard. In Scotland, in the seventeenth century this idea prevailed to such an extent that men were forbidden to sit in their doors on Sunday to enjoy the cool of the day, to shave their beards, to water their gardens, to ride horseback on that day, or to visit the market on Monday or Saturday because they were so near the Sabbath. Some of the early laws made by the New England Puritans were not much better. The most oppressive of these laws have been abolished, or are a "dead letter" by reason of the fact that public sentiment is far advanced beyond the condition that brought them into existence. But some of the laws which are now enforced are as unjust as any of those mentioned. For instance, the exemption of probably from five to six hundred millions of church property from taxation in this country means that every tax payer is compelled to help support these churches and to sustain their worship; for if the church property which enjoys the protection of the government, bore its proportion of the burden, the tax would be so much less. If the money were taken direct from the pocket of the tax payer, and he were told that it was to be applied to the support of the churches, the injustice would be manifest, and public sentiment would soon deprive the churches of the exemption privilege. It is thus that wrong and robbery are perpetuated in a way that is not seen and cannot be realized by the mass of people.

State secularization means the removal of such evils and the putting of the State upon an entirely secular basis, by carrying out the idea and spirit of the National Constitution in the administration of public affairs. State secularization and secularism should not be confounded. Secularism is a system of philosophy, the belief of but a comparatively small number of persons. State secularization is the separation of the Church and State, the divesting of the civil government of all religious functions, and restricting it to purely civil affairs, so that while it shall protect all in the right to enjoy and teach their religious belief (or anti-religious belief), it shall neither favor nor discriminate against any of these beliefs. This is a reform with which Spiritualists generally and the more liberal class of Christians, like the Unitarians, as well as secularists are in sympathy, and some day all these classes may see the wisdom and importance of uniting to advance this great reform.

Nature's Physician.

The failure of well-educated physicians to correctly diagnose disease has, within a few years, been woefully exhibited. The case of Garfield is a notable example of the powerlessness of merely external equipments to cope with the internal conditions of the body, or even to ascertain what they are. Ex-President Grant and the German Emperor Frederick are cases in point where every aid that wealth and science could suggest failed to relieve the agonies of mortal maladies.

It might be supposed that physicians and surgeons, on exhibition of the merely superficial and empirical nature of their knowledge attained through the curriculum of the Medical College, would be willing to study the intitutional and clairvoyant method of making diagnoses in baffling cases of illness. That they are not, can only be explained by a certain conservative tendency in human nature whereby men rely more on precedent than on independent investigation.

Not long since a reporter attached to a large daily paper published in one of the leading cities of the Union, called upon a dozen leading regular physicians and asked them to prescribe for his ailments. To all he described the same general symptoms; from all he received a thorough examination and then all gave him prescriptions and advice. It is hardly necessary to say that the reporter was perfectly healthy and that the name given to his ailments and the remedies ordered were dissimilar in the main, though three united in classing his imaginary disease under the generic name of rheumatism. The highest medical authorities in the State declared him to be very ill, two pronounced the illness to be of a very dangerous type, and each ordered powerful medicines and external applications, pocketed the fee and desired him to call again.

The young man, who happened to be a powerful athlete, published their prescriptions including bromides and other opiates, without divulging names. But they will go on in the same beaten track with, perhaps, a little more care in the examination of stran-

gers; and the mills will continue to grind out young physicians by the merely external process of education.

Disease may be defined as "a disturbed condition of vital action," a lack of equilibrium of the soul forces to which all humanity are subject at times, from one cause or another. The removal of the disturbing element and the restoration of equilibrium is the restoration of health. It is the true physician who, perceiving the cause of such disturbance, is wise enough to know how to remove it. The disorder may have been induced through ill mental or physical conditions, in which neither pill nor potion are needed to restore harmony. The automatic and inherent healing function of life, which is as certain as its creative energy, may be called into activity through the concentration of desire and faith, on the part of the healer, upon the mind of the invalid; or it may be the impetus given by the magnetic touch which produces that steady even flow of vital force which bears the same relation to disease that light bears to darkness.

While there are different theories in regard to the production of disorders, all progressive people believe that the curative power is one and the same the world over, just as all spirit is one in essence. It would greatly simplify the work of the physician if he should recognize this grand universal truth and put himself in accord with the law through which it acts. In fact, were that done with any degree of success, each would be his own law-maker and doctor. Through ignorance comes bondage; enlightenment is harmony and liberty.

As life is not the result of organization but is, instead, the power which organizes, an appeal to that supreme potential energy and proper conditions for its transmission and preservation are all that is necessary to establish health. Is it supposable this can be done through learning the names and positions of the physical frame-work, organs, arteries, veins, nerves and muscles? There is a deeper principle which eludes the scalpel and the cautery. Even vivisection fails to reach its citadel. Retreating from every advance upon the outskirts it flies toward the center of being where alone it should be sought.

There is no desire on the part of thinkers to multiply the number of quacks and charlatans. No profession is free from them: they include the learned and the unlearned. But there is a desire that clairvoyance as applied to the cause of disease may be recognized, studied and classified. The day has passed when its claims can be safely ignored.

It is also time that the man be fitted for his vocation. Physicians, like poets, are born, not made. To that natural gift let there be added as much learning as is needed to make the man or woman conversant with the most important researches of the past; but that is not enough. Let there be profound reverence for human life, a belief in immortality, a vital consciousness of spirit and its supremacy over matter, sympathy with suffering, good habits and moral integrity, before the student dares to write M. D. after his name and attempts to heal others. When that consummation, so devoutly wished for, is attained, raw, undeveloped and immoral youths will cease to be let loose from institutions of learning and the professions of healer and teacher will be nearly if not entirely, synonymous. To all which the wisest and best practicing physicians will agree.

Harriet Beecher Stowe.

Harriet Beecher Stowe, whose name has been rendered familiar throughout the civilized world in consequence of her production of *Uncle Tom's Cabin*, lies dangerously ill at Hartford, Ct. This work alone, written under inspiration, as she admits, was instrumental in making a deep impression on humanity.Thirty-six years have elapsed since Uncle Tom's Cabin was first given to the public through the columns of a staunch Abolition paper, the *National Era*, at Washington, D. C., and during that time what marvelous changes have been witnessed by its author, caused, in part, by her heroic efforts. After the startling effects the story produced as presented in the *Era*, it was published in book form. Within eight weeks 100,000 copies were sold, and up to the present time many millions of copies, no doubt, have been read throughout the world, as thirty pirated editions were published alone in London, and it was translated into every civilized language—even the Chinese being fascinated with the strange story. Dramatized and placed on the spectacular stage, Uncle Tom's Cabin has delighted millions of play-goers and made an impression thereby which it could not possibly have otherwise done. The *Evening Journal* says "the earlier and the later literary work of Mrs. Stowe, with the possible exception of 'Dred,' was mostly dreary stuff. She was 40 years old when she wrote 'Uncle Tom's Cabin,' and with it her inspiration apparently came and went. She wrote many other books and articles, but they were not attractive except to a limited school."Mrs. Stowe, during her long and eventful career, has been constantly interested in philanthropic and reformatory movements, yet she would not ally herself with the great Spiritualist Cause, in word or deed, on account, of course, of its unpopularity among a certain class with whom she was intimately connected socially, though she knew that she was indebted to the Spirit-world for her marvelous work, *Uncle Tom's Cabin*. Her husband, Calvin Ellis Stowe, passed to spirit life at Hartford, Ct., Aug. 22nd, 1886. For twelve years he was a professor in the Andover Theological Seminary, and became so

warped thereby that he would not endorse Spiritualism, though he was a splendid medium, frequently seeing spirits and conversing with them. Both of them, however, have made a deep impression on the present age, and the world has been made better in consequence of their living.

Mr. Froude, in his *Life of Carlyle*, says: "Experienced fact was to him revelation, and the only true revelation. In revelation, technically so-called, revelation confirmed by historical miracles—he was unable to believe; he felt himself forbidden to believe by the light that was in him. In other ages men had seen miracles where there were none, and had related them in perfect good faith, in their eagerness to realize the Divine presence in the world. They did not know enough of nature to be on their guard against alleged suspensions of its unvarying order. To Carlyle the universe was itself a miracle, and all its phenomena were equally in themselves incomprehensible." But the special miraculous occurrences of sacred history, so-called, were to him incredible. "It is as certain as mathematics," he said, "that no such thing has ever been or ever can be." And yet the pulpits still harp on the old, outworn, threadbare theological names and formulas—that is, the teachers of them feel obliged to feed their hearers on spiritual husks, and million times thrashed straw, in which there is no possible nutriment, because the churches are bound by iron usage and creeds formulated ages ago, to ignore the light and knowledge of to-day. In secular matters people are taking advantage of the new light and the new truths, but inside the churches, in the shadow of the sanctuaries, men revert to the mental and moral status of thousands of years ago, and recite the words of ancient Hebrews, words and formulas which voiced the spiritual wants and feelings of semi-barbarous nomads and shepherds of thirty and forty centuries ago; and yet Emerson taught a morality compared with which that of Moses and David, and Paul, even, was barbarism. Modern international commerce implies a high degree of morality of which the ancient world had no conception. Unfortunately institutions and systems survive when their life is gone, when their spirit has flown, and millions turn their backs on the light of to-day and pay deference to an ignorant, superstitious past, and thus people feed on husks instead of fresh, succulent, spiritual pabulum. They go to ancient bibles and fictitious miracles, when every moment is fraught with the miracles of cosmic revolutions and movements more wonderful than any of the tales of olden times.The New York *Sun* has the following significant remarks on the question of "Preaching to the Masses": "The three hundred delegates to the Christian Workers' Convention, who have been holding their sessions in the Broadway Tabernacle during the past four days, have debated several very interesting questions. The most difficult of all of them, upon which many delegates have spoken day after day, was this one: How to evangelize the masses. The Rev. Mr. Collins reported that several of the schemes already adopted by the Christian Workers had failed, and none of the new schemes that were proposed seemed to offer any better results. The hiring of theological students during their long summer vacation to act as evangelizers in the cities, was a favorite idea of some delegates; other delegates held that the vicious and wicked should be approached through sermons to be delivered in the churches on week days as well as Sundays; others were in favor of flower and Bible missions among the poor; and yet others maintained that special efforts should be made to carry the Gospel to the children. All the delegates were burdened with the thought that, in order to evangelize the masses, there must be more preaching of Christianity to them. It is rather singular that the delegates gave so little heed to the evangelical influence that would grow out of the practicing of Christianity by its professors. We direct their special attention to this neglected thought, which may well become the subject of most interesting debate at the sessions of the Christian Workers in this city during the next two or three days. If but a tithe, or a tenth of a tithe, of the professing Christians of this city could in any way be led to practice truly the teachings of the Founder of Christianity, and to give proper emphasis to those features of life and conduct which He emphasized, the wicked masses would soon know of an evangelizing influence more powerful than the preaching of legions of theological students hired as evangelizers during their long summer vacation."

Mr. Charles Bradlaugh announces that he may have to retire from public life in consequence of pecuniary embarrassment. In securing his seat he was subjected to a number of costly political law suits, and during his parliamentary career he has been unable to avoid litigation that has involved him deeply in debt. We can not believe that English radicals will allow so able and independent a representative to retire from public life because of debts incurred in defense of their rights. None can forget the brave fight he made year after year against the bigotry and intolerance which did their best to prevent him from representing Northampton in the House of Commons, to which he was again and again returned. His ability and persistency finally triumphed and he took his seat. Since that time he has done splendid service, and the wealthy radicals of England ought at once to come to the personal relief of the man who has fought their battles and crippled himself peculiarly in the fight.

GENERAL ITEMS.

Mr. Bundy reached home on Saturday last as soon as his onerous duties permit he will furnish the JOURNAL's readers with some of his experiences at the various New England camps, together with his views upon the status of the Movement as learned by direct contact with its aggregated representatives.

Mrs. Addie L. Ballou passed through the city on Monday last on her way to the Grand Army encampment, Columbus, Ohio.

The evenings are growing long; and its readers say the JOURNAL is growing steadily better. Help it by contributing to its columns and obtaining new subscribers.

Mrs. De Nevet, trance medium and clairvoyant, 87 South Morgan St., Chicago, is very highly spoken of by Dr. Kayner and other experienced Spiritualists.

Among the mediums who aided in stimulating a healthy sentiment at Lake Pleasant this year, none did better service for the time spent there than Dr. F. H. Roscoe of Providence, R. I.

A considerable number of requests to publish "Heaven Revised" in pamphlet form have been received. Should the demand seem to warrant we shall bring it out during the fall.

Mrs. Maud E. Lord-Drake added greatly to the life and interest of Lake Pleasant Camp this season. Her friends will be rejoiced to know that her health is steadily improving. Her speeches in the conferences were timely and able.

Jerry Robinson of Albion Landing, Miss., writes: "Geo. P. Colby did much good here. I wish we could have missionaries throughout this Southern country, good lecturers and test mediums. I shall return to Lookout Mountain in ten or more days."

Mr. J. Clegg Wright is very enthusiastic in his commendations of Dr. Dumont C. Dake as a healer and generous kind hearted practitioner. Mr. Wright was dangerously ill after his arrival at Queen City Park Camp, and would have been unable to fill his dates there but for the skill of Dr. Dake.

Paul Kotchalsky, aged four years, is astonishing Russia with his musical performances. He is said to have displayed extraordinary genius for music in his second year. He has already appeared in several concerts, and it is expected that an extensive musical tour will shortly be arranged for him.

Recorder Davenport of Kansas City ruled in a recent case brought before him that "this is a free country, and there can be no law which prevents women from dressing in male attire and appearing in public therein so long as they conduct themselves in an orderly manner."

A London preacher placarded the city with notices that he would preach in Spurgeon's Tabernacle on the subject: "—?—?" There was a large congregation, to whom he announced the text: "Stand thou still awhile," and then said that his subject was "The Pauses of Life."

Miss Phoebe C. Hull, the JOURNAL's efficient agent at Lake Pleasant has this year outstripped all previous successes in obtaining new subscribers during the camp season. She has also endeared herself to a number of invalids by her devoted attention and the use of marked healing powers, given freely.

Mrs. Carrie Twing has exerted a healthy influence this season at the three leading New England camps. Her mediumship seems to have improved with her return to health, and she is now a more effective agent of rational Spiritualism than ever before. She has the thanks of the JOURNAL for her independent and courageous labors in the interests of honest mediumship.

Looking over his subscription list, the editor and publisher finds a good many people reading his paper and not theirs. He hopes these good friends will promptly make amends by remitting arrears, renewing for another year, and sending along the name of a new subscriber. Try it! and see how happy you will feel after a successful effort.

One J. M. Peebles who delights in titles at both ends of his name, and who is now an Episcopalian in good and regular standing, still itches to keep his name before the Spiritualist public, and is gratified by our esteemed Boston contemporary. Some day the JOURNAL may, most reluctantly, be obliged in the interests of good morals to give this person a scratching that will aid his notoriety more than his reputation.

Rev. J. H. Harter passed to spirit life at Auburn, N. Y., Sept. 4th. He was a man of generous impulses, and constantly planning to assist some one less fortunate than himself. He considered himself a "Minister of the Church of Divine Fragments, located wherever a Fragment of Humanity can be found," and as such he became deeply interested in all classes who were unfortunate from any cause. Though poor in a worldly point of view, he was rich spiritually, and can now go on with his good work divested of earthly entanglements.

Our soldier comrade, Capt. W. C. Wilder, now of Honolulu, Hawaiian Islands, has been nominated for the office of Noble to fill the vacancy caused by the death of his brother, Hon. Samuel G. Wilder. The JOURNAL will see to it that Capt. Wilder is elected a member of the House of Nobles, for there is not a man on the islands with more good sense or greater integrity. The Captain can beat King Kalakaua at any square game he wants to play, and defeat all attempts at double dealing.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

OF BARE, WHITESIDE AND PELAI, BY THE RELIGIO-PHILOSOPHER,
PUBLISHING HOUSE, (1880) ago.

J. Lovering writes: "I like your paper. Mr. Dailey's lecture on the Bible was the best of anything I ever saw on that subject; but when he was criticising the different men and creeds, if he had picked out the old blasphemer, John Calvin, I should have liked his address better still."

Vienna bread has made many fortunes, and one of \$8,000,000 came to Count Zang, who died recently in Vienna.

The most wholesome way to drink milk is to sip it by mouthfuls at short intervals. It is necessary for easy digestion to present it slowly to the gastric mucous surface.

A colored woman in Atlanta, Ga., is the youngest of thirty-seven children, and although not yet thirty-eight years old, is herself the mother of twenty-seven children.

Five prominent Louisiana newspapers are owned

Pennsylvania has some girls worth having. In the haying season a gentleman during a short drive counted nine young women driving two-horse mowers and seventeen managing horsestacks.

The heaviest salmon taken for years from the River Ribble, near Preston, England, once famous for its big fish, was killed the other day by a lucky angler and weighed twenty-four pounds.

A schooner was caught in the great cyclone that swept through the Gulf of Mexico on the 31st inst., and was driven a mile inland, where it now lies, in a marsh. One of the crew was drowned.

Cyrus Triplett, who died at the age of eighty-two years near Toledo, Ohio, recently, had never been outside the limits of that county but once, and in all his lifetime rode only five miles on a railroad.

A Georgia man has brought suit against a railway

French economy is very evident in the marketing of fowls. Not only half birds can be purchased, but legs, wings and breast are offered separately. The carcass is used for soup, and even the blood is

The carcass is used for soup, and even the blood sold.

It is stated upon medical authority that readership should refrain from damping their fingers in turn lying over the leaves of library books, as this is a sure way to attract any stray bacilli that may be lurking around.

The *flax elastica*, from the milk of which the Indians make rubber, grows well in the tropics.

It is only six years ago that the first stage carrying the United States mail westward passed over the Chesapeake and Ohio Canal. The first stage was from Cumberland, Md., to Wheeling, a distance of 130 miles.

Germany is doing considerable foreign missionary work nowadays. It has eighteen societies and has converted 1,750,000 people. The cost of the work is \$1,000,000 converts. Last year the total receipts in money were over \$700,000.

A Bar Harbor correspondent writes that two young men, who are entirely safe in being called "barb" came without a chaperon, because the tickler craft won't permit of any caressing without tipping the caressers into the water.

Mrs. Sarah Heald, of Chester, N. H., a widow, has been married again and has put into the new barn this summer one-half ton of hay. For the last five years she has cut her own firewood, and her husband is the best kept in the neighborhood.

Mrs. M. Harvey, Irons, near Little Rock, Ark., recently celebrated her hundred and third anniversary of her birth. She is in excellent health, and

One of the curiosities found in Maine is a pine tree near Hallowell that smokes. A column of vapor as large around as a man's arm arises from the very top of the tree and extends several feet into the

The inhabitants of Leesburg, Fla., were surprised to see a meteor, "resembling the full moon in size and luminous appearance," sailing through the heavens the other afternoon. It finally exploded in the appearance of a ball of fire, the pieces in which it burst retaining their brightness for several moments.

One of the most striking costumes worn at the Goodwood races was that of a young woman who, perhaps, wished to personate the nut-brown maid. Her hat was frimmed with nuts and grapes and nut-colored ilorined fastened with amethyst buttons, and she wore heliostrope ribbons on her nut-colored lace frock.

Forty-one years ago a young man of Rhode Island asked a young woman of the same state to marry him. She said "No." The young man, when about his business, but he kept his eye on the woman.

man, and from time to time, renewed his suit, she refusing offer after offer. He persevered, and his constancy was rewarded a short time ago, when she accepted and married him. He was then seventy-two-years old and she sixty-one.

Dr. Joseph E. Root, of Portland, Ore., recently received from his brother, who is touring through Maine, a pair of Angora kittens. Their fur is now growing in, and they are expected to be ready for sale ranging in price from \$30 to \$75 each. The Angora breed of cats have a more melodious voice than our ordinary grimalkins. The Doctor has reason to be proud of the gift. The kittens must be seen to be appreciated.

Admiral Porter, of the navy, is seventy-seven years of age and bids fair to live for many years to come. The secret of his wonderful preservation is that he has lived simply. He seldom drinks tea or coffee, but a moderate smoker. He gets wet and cold for the reason that he has always been so fully adhered to all his life. Even during his service in the war, it is said, he never got wet no matter how hard it rained.

The Chinese are a peculiarly useless people. An acquaintance of mine notices that the Chinamen are able to sleep anywhere, upon a brick for a pillow or upon a bed of stalks. "It would be easy to raise in China an army of a million men—nay, of ten million men, if the Chinese would only be taught to be industrious. As it is, they are three wheelbarrows and a mule."

Maine folks in and about Portland are speculating about certain mysterious lights, like big fires, that appear on occasional nights. From Portland they appear in Gorham or Alfred; from Alfred they seem to be in Scarborough; Scarborough folks have

located them in Westbrook; and Westbrook sees them off toward Portland. The most responsible theory to account for them is that they are a sort of "phantom" produced by the reflection of the Portland electric lights. They are always seen on foggy evenings.

A girl from Philadelphia, who is an expert car-woman, is the belle of Bar Harbor this summer, and her rowing costume is mighty taking. She wears a white plaid skirt of flannel, with a thick black belt, and ending in a thick border like a heavy rope. A white belt is worn around the waist, and a white felt apple hat, with a white wing at the side, russet leather shoes, russet hose, and a yellow all scarf tied about the throat, complete the pretty costume.

The Fourth Commandment.

(Continued from First Page.)

mage-smasher—who, because the rest-day had originally, in a ruder age, some connection with nature-worship, or a narrow national Jahveh-worship, would cast it from him like the idols which Isaiah, cries Israel, will yet cast to the moles and to the bats. We rejoice to see the foundations of such a way away, not because the work of demolition is pleasant to behold, but because it renders it possible to build on a better foundation, and send us back, as Christ and as Paul sent people to great and enduring principles of social life. "Mercy," said Jesus, "is better than sacrifice." "The Sabbath was made for man, not man for the Sabbath." "One man," says Paul, "esteemeth one day above another; another man esteemeth every day alike."

We have given up the fourth commandment in so far as we no longer believe the theology of pious Hebrews who accounted for the day of rest by saying that the world sprang into existence in six days, and that the Creator rested on the seventh. For apart from the impossibility of believing any such thing, in the light of the knowledge which God has given us to-day, there is the fact that we do not keep the seventh day, but the first, and that we do not keep it according to the letter of the Hebrew law, but interpolate exceptions according to our ideas of "necessity and mercy."

But though as honest people, as Christians, we are thus compelled to give up the letter of the fourth commandment, it does not follow that we must give up the principle of the rest-day, which is written not in the doubtful though venerable traditions of an ancient nation merely, but in the very heart of the religion taught us by Jesus. This is the second lesson in point of order, but yet the first lesson in importance, which we have got to take with us to-day. We break the letter that we may keep the spirit. We put aside the letter that we may more fully keep the law. According to Jesus, the spirit of the fourth commandment is mercy, and of all God's commandments—love. We unhesitatingly break the letter of the law when mercy or enlightened love demand us so to do. In the time of the Maccabees the Hebrews suffered themselves to be slaughtered wholesale rather than break the Sabbath—our Saturday—by fighting on it. There was sincere, consistent letter worship. Jesus is said to have healed a man on the Sabbath, and to have let his disciples pluck ears of corn. There is no letter breaking, but spirit-keeping, the spirit of mercy and loving humanity, in whose name any claim upon us must be made. Thus do we break the letter to keep the law. But more than this, we put aside the letter that we may more fully keep the law. The letter says, "Keep one day of rest—the seventh." The spirit of the law, if this be identified, as by Jesus, with loving humanity, says, "You are not bound down to one day to us men, but are to be one place, one temple, one hour of worship." To keep the seventh day or the first day may be very good, and very necessary. It is for you to determine whether this is best or not, or whether, with the reformer Calvin, you would not prefer to keep Thursday or some other day. But what you are bound down to, not by Sinaiic terrors or traditions of Moses and "chronicles of the Semite race," but by all that Jew and Gentile deem holiest, by the law of Jesus, by the law of reason, spiritual, loving human nature is rest—the rest which the mind and heart and soul and body of a man demand if he is to be a man—the rest which mercy, reason, love demand for you and for your neighbor, in the name of Christ, by which we understand the name of humanity, as God's child. The fourth commandment is thus, "Thou shalt rest;" and for most of us who have had this first day handed down to us from generation to generation, with all its hallowed and cherished associations, despite narrowness and superstition, it may very well be translated, "Observe, remember the first day of the week to keep it as a day of rest." Some, however, cannot rest on this day. The priests, and ministers, and organists, and church officers, and many others, have to profane the Sabbath, and work harder on this day than on the other days of the week.

A rare say this may seem to some of you a very nice, subtle refinement on the fourth commandment. I would like to show you that it is the very reverse, and that it is rather modern society, and some of ourselves, perhaps, who, while repeating the fourth commandment, and writing it up on church walls, break it not once a week, but every day of our lives.

Let me try to show you still further, then, how you must break the letter of the law if you would keep the law truly. You must break it by doing something on your day of rest. To many of us Sunday is a mere lounging and sleeping day, and some extra eating and drinking, perhaps, is also done on it. They rise later and they go to bed earlier. Some sleep till the church bells are ringing; some till they have done ringing. Then they rise to give their servants extra trouble; to take a turn through the monotonous city; read the newspapers, advertisements and all talk, perhaps, gossip. Maybe, if there is a family, there is a feeble attempt at a hymn in the evening, of a very unreal character, or perhaps a dull evening service in church as a sort of way of passing the time till the soft dews of slumber close the eyes. Now, all this sleeping and loafing, as it is called, good as a little of it may be now and then for tired and jaded men and women, can hardly be called the weekly rest worthy of the rational men and women. This is not true rest. True rest means change, variety, refreshment. The mind needs rest as well as the body, and often the best rest we can give it is change. In order to observe a Sabbath, therefore, in a spirit of mercy to body and mind some work must be done. The mind, and in some cases the body, must be more or less exercised. The best-day should be a day dedicated to Nature. People should turn their minds from baying and selling to the beauty, the peace, the wonder of the trees and streams and ocean and stars, to which how many seem utterly dead. The world is thought of but as bringing so much per foot or a good investment. There is great rest in looking at the midnight heavens. Walt Whitman in his specimen days tells us that if we want to think out the deep problems of life, we should go out and look up to the stars. The best-day should be a day when we turn our minds from the market and the counting-house and read, speak, think of things in which there are no money profits, and which are not sold in the shambles. If they had their flower-garden (God forgive us for speaking of gardening on Sunday), or poet, or reformer, or historian, or prophet, or artist, or musician to talk with every first day as one talks with a friend, or if they cultivated the acquaintance of their children, and read with them and talked with them for an hour, their minds and hearts would be refreshed, and they would come down on Monday morning from their mount of vision, with faces, at least, less dull and monotonous than our faces so often are.

This is one thing which is to be said in support of churches. They lift men, or at least they might do so, into an entirely different plane of thought and feeling from that of the street and market. Churches should be, and might be, sources of real refreshment. By architecture, music, prayer, sermons, lectures, symbols they should give people a refreshing change, such as perhaps the majority of people are unable to get for themselves. They should lift people up into that most sacred region of thought and feeling where the soul finds its deepest rest. "Come unto me," should a church calling itself by Jesus' name say, as did the Master, "Come unto Me and I will give you rest." Here is where the churches have a grand opportunity to which they are not sensible enough. With them it lies very much to make the Rest-day what it should be. They should encourage sacred music, public gardens, country walks, lectures on nature and art, everything which can make Sunday different from other days and unseasonal. And one great difference, as it seems to us, should be that on the Rest-day competition for profits be not allowed, and the church, having buildings to its hand, and other, places, and large endowments of the people's land, might offer such rest, not as a matter of trade, but as a work of love, and duty. It is thus you must break the letter of the law if you would keep it truly in the spirit of mercy rather than of sacrifice by doing something on your Rest-day.

But again, we have said if you would keep this law you must put aside the letter, and go beyond it. We are too tired and worn out on Sunday, say some, to do anything. If you had to work as we do, say they, you would be glad to sleep and loaf all day. Just so; this is what I want to come to. To keep the fourth commandment as Jesus interpreted it in the spirit of merciful humanity, we must have more rest. We are breaking the commandment every day when we overwork a clerk or a servant, when in the feverish pursuit of pleasure we dance ourselves of our legs, and then are too tired, and too distrustful, to care for books, except a yellow back, or for anything else, or when in the greedy, grabbing lust for gold we take the last drop we can wring of sweat from a neighbor's brow, or lay ourselves, jaded in mind and body, all the higher instincts and powers deadened, upon the altar of the golden calf. This is breaking the fourth commandment truly, even though at 12 o'clock on Saturday night we scrupulously shut shop and don't resume till 12 o'clock strikes on Sunday night; and this is the way in which society and individuals are continually transgressing the law. It is partly individuals' fault, partly the fault of this system under which we have got to live, and which recognizes it as a just thing to take as much out of our brother as we can for the minimum of reward, and which makes the acquisition of wealth the one ruling motive recognized by economists, of trade, commerce, art, and everything else. People talk of drink as the great hindrance to British progress and to religion. It is a shocking evil. But there is just as great a hindrance, and that is the pushing, driving, selfish, unscrupulous rush of modern life, say rather often of modern death, which gives little repose to mind or body, allows no calm and quiet intervals, affords no momentary tranquil thought, and grinds all to the dull monotonous level of city life. Under its influence the tender affections of the heart, friendship, family life, art, religion languish. They have no chance of development. No, if the fourth commandment is to be kept men and women must have more repose—not idleness certainly, but repose.

Would we "keep this land?" Then, we must strive to have moments of repose in our own lives, not on Sunday only, but all through the week. We must conscientiously guard our brother's repose, never overworking a dressmaker or a servant, or anyone dependent on us simply for our pleasure or our profit, or because we are too mean and stingy to employ extra hands or give up a little gain, and doing what we can to alter that system under which so many are "weary and heavy laden" in the mere effort to live. You must break the letter—you must go beyond the letter of this law, if you would keep its spirit. It seems a strange way of preaching on the fourth commandment. If you go home and reflect, you will find that it is all in the spirit of Him whom we call Master, but whom we often serve so hypocritically. Remember the old institution of the Sabbath which has come down to you as a precious heirloom from the earliest times. But remember it not as an old-fashioned fess which you bring out on the cupboard once a week, but in the spirit of mercy and love, in the spirit of those who are free from the law because they are of full age. Keep it by making it subservient to the best interests of yourselves and your fellows, and think of those interests in a broad and Christian way. Follow out these principles of interpretation and apply them to every case of Sabbath conscience and you will not go far astray.

General Glover's True Story.

(Continued from Fifth Page.)

there. He wrote to General Glover, to tell him why he wanted to remove, and asked for his help at Washington.

Help at Washington, indeed! The head of the Treasury had been at the General's side in those old days of '61 and '62, and, as soon as the mail could send it, the new appointment was made secure.

And from that time, I know not for how many years, there was no correspondence between General Glover and his friend.

Years passed away; I do not know how many. General Glover, who is a man of a thousand duties, all of which he does well, went hither, went thither, and may have thought of the letter or the man once in a month. Needles never wrote to him. He never wrote to Needles. As I said, borrowing his phrase as we flew along in the express train, one such man, till the letter came, did not differ from another, more than one post in a rail fence from that which is next to it.

But the letter, and what came from it, made a difference. Yes, and the memory of that letter and the picture of the stove, and the children, and their mother sleeping late, and all the rest which I have told you, did sometimes come back to General Glover.

And so, when, as I say, years had gone by, as he was one day making a visit in the great roaring city which I have called Abidos, he told the story, as he told it to me, and as I have told it to you. He was making a call at the Hotel Esterhazy on Mrs. Fonblanque, whom perhaps you know, and he told this story.

"You say he lives in this city?" said she, very much interested in the story. "Do you never go to see them?"

"No," he said; "I have never been to see them."

"Might I see them? Where do they live? What is his name?" she asked, somewhat eagerly.

And the general confessed, that since he began to tell the story, he had been feeling for the name, but it had escaped him.

"If you had not asked me, however, I think I should have caught it. Queer that I cannot recall it."

"And you have not seen him?" said she.

"No. I should not know the man from Adam if he came in at that door." And, at that instant, as if the man were coming, a knock was heard at the door. A servant entered with a card "For General Glover."

The general read it, and bade the man say he would see the gentleman in the reading-room. He turned to Mrs. Fonblanque: "What were you asking me?"

"I was asking the name of the man whose story you told me."

"Yes, you were; and I did not know it."

"You said," continued she, "that you should not know him if he came in at that door."

"I did so; and here is his name."

"Do not tell me that this is that man's card."

"It is his card, and I am going down to see him." So he left Mrs. Fonblanque to her reflections.

Sure enough; there was his friend. He was twenty years older than when, as a young man, he flung himself into his country's cause. There were the marks of his accident, and there were the marks of his twenty years' work; and both these men went back, in memory, to those eager days when he began. But it was not of them that the younger had come to talk.

He was in trouble again. "You will think I am always in trouble, and you will think I always fall back on you."

General Glover is not one of those people who turn over their own benefactions like savory bonbons; he does not often think of them indeed. He said cheerily, that, quite on the other hand, it was long since he had heard from his friend.

"Nor would you hear from me now," said the other, "if I could help it. But I cannot help it. I come to you of course. My life is all to change, and I do not know how. I come to you to ask. I should do wrong," he said, very seriously, "connected as you and I have been, if I did anything without your advice, nay, without your permission."

The general looked at him with surprise. But the man was not weak—he was not chattering compliment. He was speaking with the deepest seriousness. "My life, since I entered the navy, has been all wrought in with your instructions. I should be wrong if I did not come for them now."

Then he unfolded his budget of miseries and explained that he was worse off than he had been that day of the postman and the letter. Worse off, because a second fall was worse than the first.

This was the story.

At the time when he was transferred from the postoffice to the Bureau of Red Tape, at the general's intercession, it had been necessary, under such Civil Service rules as then existed, that he should file a proper certificate of character, and he had done so.

Now this certificate, alas, was headed by the most distinguished of General Glover's friends in that city, Governor Ogleshorpe.

But in the course of five or six years, there had grown up a great feud in the party, and Governor Ogleshorpe headed one side and Mr. Clodius headed the other.

And a week before the time we have come to, Mr. Clodius had been appointed from Washington to be the head of our Bureau of Red Tape.

And every man in the office knew that all their certificates had been examined on Wednesday, and that all Governor Ogleshorpe's men would be dismissed on Friday.

"I only heard of this to-day," said the officer we are interested in. "I would not tell my wife. But she knew something was the matter. But when the evening paper came, I saw you here at the Esterhazy; and then I knew it was all right."

"All right, dear friend?" said the general. "It is all wrong. I do not know this Clodius—have hardly heard of him. I am out of politics these five years. None of them know me or care for me. I cannot help you."

"Oh, yes, you can help me," said the man, simply and confidently. "And you will. That is why I came. I told my wife it was all right—and it is."

"Why tell me you understand nothing about it. Even the people at Washington do not care for me now. They have forgotten me. I would gladly help you; but I am as powerless as a child."

Still he was touched—how could he help being touched?—by the man's simple faith. "Of course I will write a letter for you. But it will do no good. Your Mr. Clodius cares nothing for me or mine. Stay here, however, and will go and write it."

So he crossed that great door to the private office, where, not the gentlemanly clerk, but Mr. Mann, the wisest director of the whole, was sitting.

"Mann," said the general, "do you know this Clodius?"

"I should think I did," said he. "He sat in that chair half an hour ago. William," and he struck his bell, "see if Mr. Clodius is in."

"No," no; I do not want to see him. But you know him well enough—well, to tell him a story?"

"I should think I did. I have got him this office in the Red Tape Bureau. He would not be there but for me."

"Is that possible?" said the general, a little awe-struck. "I want to tell him some of the people in it."

"There is paper and ink. Write a note to me and I shall go to him. Mann to be kept in? He shall stay in. If there is anything Clodius wants, it is to oblige me. At least those were the last words he said to me when he left this room."

The general wrote his note, in a few lines, as such men can. Mr. Mann indorsed it. "Please send to this." The waiter took it to 75.

There came back a card, with "All right, Mr. Clodius." And fifteen minutes after General Glover had left the reading room, he returned with this card to his friend.

"I told you so," said the man, eager, modest, and simple in his gratitude. "I told you that it would be wrong for me to do anything without consulting you."

And General Glover went back to Mrs. Fonblanque, and told her the end of the story.

I told a story somewhat like this to a very jaded man last week, and he forced himself to say: "Yes, it shows how closely we are all jumbled together in this little world."

But he forced himself to say this, and at the bottom of his heart he was wondering if it did not show a great deal more, and General Glover thinks, and Mrs. Fonblanque thinks, and Needles thinks, and his wife thinks, and I think, that it shows a great deal more.

We think that outside the people that write letters and put them in the postoffice there are unseen people who tell them what to say. We think that behind you and me, who come and go, there are sometimes unseen hands which show us where to go and where to come.

And those of us who write stories sometimes put into them such tales of crisis, as that in which Jane Eyre hears the cry of her lover, though he is two hundred miles away. But we do not put in such things merely to serve the purpose of the story. We put them in, because, if we did not put them in, the story would not be true to life.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

No. 5

you to follow in their footsteps."

In conclusion, not because my portrait is life-drawn or finished but for want of space or time; the religion of the future will find its own way, and that it will find it in the past have I dug up their beliefs from the musty manuscripts of remoter ages; they have proceeded upon the strange assumption that the farther you can travel backward through the darkness toward the infantile conceptions of the early world the more authority to bind the intellect and conscience. I think with a critic of the last century that if age implies authority, then, the present is the most authoritative age, and that it is certainly the oldest. Religion in the future will take the testimony of David, of Jesus, of Paul, of Calvin, of Wesley, of Channing, as it will take the testimony of every man who has demonstrated his right to be heard in the trials of human thought; but by no means will it close the examination upon the registration of their simple testimony, nor will it heed the testimony of the past, but will accept accurate paraphrase of the language of nature. It will cease the vain, tautologous task of struggling to enthronè an infallible book. Its beliefs will be simple, natural beliefs, growing out of a scientific root. It will insist upon no doctrine incapable of a scientific demonstration. By this I do not mean a sensuous demonstration, as when you clutched or gazed upon a tangible object. Science is not a religion, and religion is not a science. Verification. No man has sensuous evidence of an atom or molecule, yet, seeing the division of aggregates, we know the indivisible particle must be there. No man has sensuous evidence of the interstellar fluids which float for the worlds and form the medium of transition for those subtle forces which play from planet to planet. Man's such beliefs, the mind of the future, therefore, will have its own nature; it meets with certain effects

(Continued on Fifth Page.)

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For the Religio-Philosophical Journal.
MADAME BLAVATSKY AND THEO-
SOPHY.

A Reply to My Critics.

WM. EMMETTE COLEMAN.

Part Two.

As an offset to the abuse, misrepresentation, and sneers with which I was freely favored from the theosophists, in the JOURNAL's columns, were the hearty thanks and warm encomiums which I received from representative Spiritualists and others for my critique of theosophy in the JOURNAL of January 14th. One of the most zealous workers for pure common-sense Spiritualism wrote to a friend of mine in this state that said article of mine was the best he had ever read. "Thank God," said he, "we have such a man as Coleman in our ranks to tell the truth and defend the right!" In the JOURNAL of May 19th there was published a venomous and silly article by Dr. J. D. Buck, of Cincinnati, in which he attacked and derided me in a disgraceful manner. A few days after its publication I received the following from one of the JOURNAL's most critical and intellectual contributors: "I have just read your article on 'Theosophy and Spiritualism' in the JOURNAL of May 19th with my usual satisfaction in perusing whatever comes from your pen. Indeed, permit me to say, you are one of the few contributors to the JOURNAL for whom I have profound respect, and whose opinion I consider worth much on the subject of Spiritualism vs. Theosophy. Of course I am certain; your integrity is sound to the core, your learning I admire, and the way you castigate humbugs and cranks meets with my entire approval. I am more moved to write you at this time, because of an impudent letter from Dr. J. D. Buck published in this issue. The man raves, and I should like to impale him and would if I had been the subject of his impotent venom. How such shallow minds lay themselves open to rebuke! He stuffs himself in half a dozen instances and hasn't the wit to see it. To this I may add, that not only such minds as Dr. Buck, but even those of a greater intellectual caliber accepting theosophy, are guilty of continual self-stultification, fallacious reasoning, and sophistry, saying nothing of the wholesale distortion, garbling, and suppression of the truth with which all their writings teem. This Dr. Buck a few years ago undertook to defend theosophy in the columns of the *Cincinnati Gazette*, but he was effectively ridiculed by Mr. John T. Perry. Such minds as his rarely learn anything wise; they cling to the exploded nonsense championed by them with as much tenacity as a sapient philosopher clings to demonstrable truth. Poor deluded souls! their mental condition is to be pitied."

The statement of the Countess Wachtmeister, in the JOURNAL of May 5, that my "calumnies" of Madame Blavatsky are due to "personal spite, a very ignoble feeling indeed," serves to indicate the Countess's ignorance both of the facts of the case and of my mental status. The reply of Lyman C. Howe to the strictures of Prof. Cones is a sufficient vindication of me from the charge of being actuated by "personal spite," an "ignoble feeling" to which I never suffered myself to become a victim. I antedate Madame Blavatsky solely in the interests of truth and right, and in opposition to fraud and untruthful doctrines. The worthy Countess is evidently one of the Madame's most blinded dupes; since she tells us that she is devoting herself and her life to the theosophical cause and to Madame Blavatsky, and also that she has "sacrificed much that the world holds dear to serve the theosophical cause." Poor lady! I am sorry for her.

A Washington correspondent in the JOURNAL of March 10th, writing over the signature of "Seventeen-Twenty-Six N.," speaks of the "depths of depravity or folly into which Mr. Coleman seems to think" the members of the Theosophical Society in America are sunk. This is another instance of the usual theosophical misrepresentation. It seems almost an impossibility for a theosophist to present a thing in its true light, without perversion and distortion seem chronic with them all. No where have I said a word about the members of the Theosophical Society being sunk into "depths of depravity." Nothing was said by me in any manner affecting the moral character of any theosophist anywhere in the world, except in the cases of Madame Blavatsky and her few confederates in India. The term "depravity" is inapplicable to aught that I have said about any of the other theosophists. I have charged them with "folly" and "absurdity," but not with depravity. On the contrary I have spoken of many of them as "worthy people" who have suffered themselves to be deluded. Again must I protest against the injustice constantly which is done to me by the theosophists. I demand that in criticising me they forbear from attributing to me ideas that I have never entertained or broached.

Helen Donmore asks my opinion of Madame Blavatsky's letter to the Archbishop of Canterbury, on "Theosophy and the Churches." The intellectual vigor and the ability, in some things, of Madame Blavatsky has never been denied by any, I believe. It is to be regretted, however, that her talents and intellect are devoted to such bad ends. So far as the Madame, in her letter to the Archbishop, contrasts the corruptions of modern Christianity with the teachings of Jesus and primitive Christianity, I can concur with her; but when she claims the oneness of the teachings of Jesus and those of theosophy, that Jesus had a "secret doctrine," of theosophic, mystical import, which has been suppressed and destroyed, and that to understand the esoteric doctrines of Jesus and of primitive Christianity, we must study the eastern religions and philosophies,—when Madame Blavatsky tells the Archbishop such rubbish, falsehood, and absurdity as this, I am compelled, without my approval, to say the world has been "curved" sufficiently with mysticism already; this age demands science, truth, demonstrable fact. The theosophical movement is a retrogressive one, inimical to the highest welfare of the human race, a spurious religion manufactured to order from various pre-existing materials mostly of an absurd and false character,—a pseudo-religion worthy of the contempt and scorn of every well-wisher of humanity and truth, Christianity, with all its corruption and evil, is the natural product of religious evolution, its founders, Jesus and Paul, being honest, earnest, unselfish workers for moral purity and theological reform, Christianity has an undoubted historical basis in ethical reform. It was not a deliberately-prepared forgery manufactured for a selfish end, such as theosophy is. To compare such souls as Jesus and Paul with a person like Blavatsky, savors of what is usually called blasphemy, while to compare primitive Christianity, with all its defects, with present-day theosophy borders strongly upon the ridiculous.

General A. Doubleday, in the JOURNAL of

April 28th, cites instances of kindness and charity on the part of Madame Blavatsky. This is irrelevant to the remark that I made concerning her, and proves nothing. That she may be benevolent and kind-hearted in cases of distress has not been denied. That in no manner affects the question of her imposture and fraudulency. It is no uncommon thing for noted criminals to be benevolent and charitably-disposed. Boss Tweed, of New York City, the head of the infamous ring that systematically stole vast sums pertaining to the municipal government of that city, was a very benevolent man, it is said, and gave away to poor people large amounts from the stolen funds. Regarding the marriage of Madame Blavatsky, to which General Doubleday refers, as I have had quite a different version of the circumstances attending it than that which he relates, given me by those well acquainted both with her and her husband, I am strongly of opinion that the account given by him is one of the Madame's characteristic romances, her *penchant* for which was pointed out in Part One of this reply.

The worthy General also says "to those who know her" the bare assumption that Madame Blavatsky is the kind of woman to "engage in thimble-rigging performances to obtain a senseless notoriety from gaping crowds" "is unutterably absurd, and does not need refutation." This declaration of our military friend illustrates how thoroughly the wool has been pulled over his eyes, and how little he really knows of the inward "cost" of this woman. It is often said that there are none so blind as those who will not see; and the General complacently shuts his eyes to the overwhelming mass of evidence proving her a trickster and a sham. Poor deluded old man! The distortion and perversion so universal among theosophists is apparent in the General's remark about the Madame performing tricks before "gaping crowds." This is about as near the exact truth as a theosophical writer seems able to get. The inaccuracy so marked in Madame Blavatsky seems to affect all her literary adherents. The Madame is not in the habit of performing her slight-of-hand tricks before "crowds," and the General must know this. Why then does he make a statement so contrary to truth? We all know that her alleged magical exhibitions are only given to an aristocratic select few, sometimes to only one person. The General says that "to those who know her" the bare idea of her performing tricks is "unutterably absurd." Our warrior friend is mistaken. I believe that the Countess, who so fully exposed her imposture in India, "know her" quite well. I have received a number of details of her impostures and of her true character from those most intimately associated with her, parties who "know her" much better than do General Doubleday and the other theosophical dupes. It is those who know her the best that are aware of her life of deception and fraud.

W. P. Phelon, M. D., in the JOURNAL of March 3d, says: "Theosophy can hardly be called a branch or offshoot of Spiritualism, for the former was taught by Gautama Buddha and Jesus, at least three thousand years ago, while the latter can hardly count a half-century of assertive existence." This is about as cheeky a perversion of truth as I have seen of late another instance of theosophical distortion and manipulation of facts. In the first place, it is untrue that Buddha and Jesus taught theosophy. Theosophy signifies the "wisdom of God." Buddha was an agnostic or atheist. He ignored God in his teachings, and he did not claim, nor is it claimed for him by his followers, that his philosophy was derived from any divine source. The doctrines taught by him, which he regarded as ultimate truths, were evolved by him from his own inner consciousness, the result of long and diligent reflection and study. Moreover the teachings of Buddha are in most matters radically dissimilar to those of modern theosophy. Aside from re-incarnation and karma, both of which theosophy teaches in quite a different manner from Buddhism, there is scarcely anything in common between Buddhism and theosophy. The name "Esoteric Buddhism" applied to the system of thought known as theosophy is a misnomer. It is not Buddhism. Nearly the whole of it is borrowed from sources alien to Buddhism. A portion is Brahmanism, and the remainder is taken from Paracelsus, Eliphas Levi, the Kabbala, Spiritualism and Christianity. It is doubtful if there is anything distinctively Buddhist in it, save the use of a few Sanskrit terms. Its doctrine of Karma antedates the Brahmanic doctrine more than it does the Buddhist, and its re-incarnation is more Brahmanic than Buddhist. In fact, theosophy has no title whatever to the name of Buddhism, esoteric or esoteric, and its appropriation of the name is in keeping with all the rest of its false pretensions, perversions and distortions. From top to bottom, from stem to stern, theosophy is one mass of falsehood, tergiversation, pretense, imposture, fraud, and a humbug it has perhaps never been excelled.

To claim that Jesus taught theosophy is a worse perversion of the truth than the similar claim for Buddha. Did Jesus teach re-incarnation, karma, the sevenfold nature of man, the existence of elemental and elementary spirits, the astral body, and the astral world, or any of the other nonsensical jargon of theosophy? Theosophy stole from the teachings of Jesus a few moral precepts, precepts recognized as true by the bulk of civilized humanity regarded as sane; and upon the strength of this theft it claims that Jesus was a theosophist. None of the distinctive doctrines of theosophy can be found in Jesus's teachings or in Christianity. There is nothing in common between them except certain elementary or fundamental ethical injunctions common to humanity in all lands and creeds. Madame Blavatsky, with her usual audacity and disregard of fact, claimed and still claims Jesus as a theosophist, at one with her most strenuous plagiarized doctrines; and the other theosophists parrot like repeat the falsehood. That any presumably intelligent person could for a moment seriously entertain so transparent an absurdity as the identity of Jesus's teachings and those of theosophy is a lamentable commentary upon nineteenth century rationality and common sense. Of course Mad. B. knows that there is no truth in the assertion, but it is fair to presume that her honest but deluded followers really believe sucharrant nonsense. But any person who could believe in re-incarnation, elemental and elementary spirits, devachan, the seven principles of man, etc., can believe in anything, no matter how opposed to reason, nature, science, philosophy, or the demonstrated truths of the universe. The folly of weak-minded, credulous people is amazing whether in theosophy, Spiritualism, or Christianity.

While it is true that none of the distinctive features of theosophy are found in Christianity or Buddhism, it is evident, on the other hand, that some of the distinctive features of Spiritualism are connected with the life-work both of Jesus and Gautama Buddha.

Spiritualism is centered in spiritual manifestations, and spiritual phenomena of various kinds are recorded as forming an integral part of the life-line of Jesus and Buddha. The lives of these two, as well as primitive Buddhism and primitive Christianity in general, are interpermeated with spiritual phenomena. It is not claimed that there is historical foundation for all of these phenomena. In both cases myth and legend play a very important part. Instead of it being theosophy that dates back to the times of Buddha and Jesus, while Spiritualism is not fifty years old, the converse more nearly approximates the truth. Spiritualism was known and accepted, in its fundamental features, though not in its present-day form, long ere the time of Buddha, while theosophy is about thirteen years old. The statements of Dr. Phelon in this matter are a fair sample of the false assumptions, misstatements, bad logic, sophistry, and fallacious reasoning with which all theosophical literature is crowded.

I have reserved for my concluding remarks a consideration of the attempts of J. Ransom Bridge to weaken the force of my strictures upon theosophy by endeavoring to make his readers believe that theosophy is really something different from the Blavatsky concoction which I have criticised. In the JOURNAL of Jan. 28, Mr. Bridge begins an article by quoting a statement of mine that "the world needs none of this fanfare of pretended mystical truth, and the sooner the whole of it is buried under the heavy burden of humanity." Mr. Bridge next defines theosophy as something different from that which I had labelled theosophy. Now it was not the so-called theosophy of Mr. Bridge as specifically defined by him, that I wished consigned to oblivion. I said "this" fanfare of pretended truth. What is meant by "this" is shown in the next preceding sentence, which Mr. Bridge did not quote, thus leaving his readers to suppose that I meant that every phase of theosophy was only worthy of eternal oblivion. Here is what I did say: "Have done once and forever with the jargon of elementals, elementaries, the seven principles of man, Kama-loka, Devachan, shells, astral bodies, adeptship, Esoteric Buddhism, black and white magic, and all the other tomfoolery conjured up by Madame Blavatsky to deceive and mystify the unwary and the mystically inclined. The world needs none of this fanfare." etc. It is seen that I was referring solely to the theosophy taught by Madame Blavatsky, and that I was not condemning the theosophical speculations in the world besides the one manufactured by her. She borrowed the word and applied it presumptuously and bombastically to her plagiarized concoction of nonsense and falsehood. It is not my prerogative to condemn all the various theosophical systems that have arisen in the world; it is the special phase of it that is promulgated by Madame Blavatsky, the various theosophical publications of the day, and the various theosophical societies in existence connected with the parent society in Madras, India, that I antagonize. It is beside the question for Mr. Bridge or any other person to tell me that theosophy means Divine Wisdom, and therefore it includes all that is true, every religion and every sect. All such misleading, disingenuous talk as this is indicative of the truth of my repeated statement, that sophistry, fallacy, perversion, distortion, misrepresentation and inaccuracy permeate the whole body of theosophical writings. It seems impossible for theosophists to indulge in anything like accuracy or to refrain from false logic, sophistry, and misinterpretation. With genuine theosophy, the divine wisdom found in all religions and every philosophy, I am in full accord, and it is in the interest of this true theosophy that I antagonize the false, spurious, bastard theosophy of Blavatsky and of all the theosophical societies of to-day. There are some grains of ethical truth in present-day theosophy, but they were borrowed from the current religious systems. It is very easy for Madame Blavatsky to incite the higher moral teachings of Christianity, and label them theosophy, but it would be more accurate to credit it to Christianity, and not to theosophy. I am in full accord, and it is in the interest of this true theosophy that I antagonize the false, spurious, bastard theosophy of Blavatsky and of all the theosophical societies of to-day. There are some grains of ethical truth in present-day theosophy, but they were borrowed from the current religious systems. 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By JOHN C. BUNDY.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

True Spiritualism is rock-founded and indestructible. About the base of this growing temple may be misam for the unwary and death for the foolish, but the sun is shining up where the real workmen are singing at their work. It is error that dies. Truth lives.

CHICAGO, ILL., Saturday, September 22, 1888.

RETROSPECTIVE AND PROSPECTIVE.

In the First Person Singular the Editor and Publisher Addresses His Constituents upon Matters of Mutual Interest.

SUBSCRIBERS AND READERS OF THE JOURNAL: Address you in a straightforward, candid way, and bespeak your patient attention and earnest consideration for what I have to say. As most of you know, I was suddenly called to my present position in March, 1877, under circumstances calculated to test the metal of any man. I had been for the ten preceding years business manager of the RELIGIO-PHILOSOPHICAL JOURNAL, and a close observer of the Spiritualistic Movement and its personnel. I realized the stupendous importance to the world of a knowledge of the phenomena, philosophy and ethics of Spiritualism; and had quite clearly defined ideas of what our Cause needed in order to develop its tremendous potencies for good, and to destroy, or at least reduce to their minimum, the malevolent agencies which were eating at the very vitals of the Movement. I soon began a vigorous effort to place Spiritualism so far as possible on a scientific basis, as to its central claim. To do this it was necessary to analyze the claims made by persons assuming to be mediums, to point out how and where observers had been and were being misled, to expose fraud and deception wherever found and however strongly fortified with prestige, influence and general credence. Many of the JOURNAL's readers will recall the storm which my course evoked; a storm whose thunders, appalling to faint hearts, may still be heard rumbling faintly in the distance as the clouds retreat before the refulgent rays of the sun of rational thought and scientific methods. A considerable number of reputable, and more or less representative, Spiritualists stood aghast at the course of treatment the JOURNAL had adopted to remedy the evils. They wrote in terms like this: "For God's sake hold on! For the sake of Spiritualism, pause! Your course will destroy the Movement. All you assert is true and you do not begin to portray the real rottenness; still it will not do to expose it to Spiritualists even, much less to the mocking, critical world." While respecting these good friends, I felt the imperative necessity was upon me; and I had such perfect faith in Spiritualism that I was ready to pit it in its purity and simple truthfulness against all the world; confident of its vitality, and power to withstand the severest scrutiny and to endure the capital operation necessary to remove the cancerous fungi that had attached to it. I felt that delay and procrastination would only defer what was inevitable, and in the end bring irretrievable ruin, whereas, if the exigencies of the case were at once fearlessly grappled and reformation begun in earnest, the danger would be successfully met and Spiritualism would stand firmly anchored on a scientific foundation, impervious, impregnable, immovable; a white shaft, with its base resting on the earth and its apex in the beautiful Summer Land, a monument of purity, a guide to happiness here and hereafter.

Fortunately for the JOURNAL and for Spiritualism my views were but the echo of

hosts of rational minds and brave hearts on both sides of life, only waiting for some channel through which to reach the world and do their work. I claim therefore, no originality of conception of the situation; I only say that being so placed I did not shrink from the task which seemed mine, by force of circumstance or spirit design as one may choose to think, and that I have labored unceasingly and as wisely as I could. The wide-spread awakening, the increasing moral sense, the grand reformation in the ranks of Spiritualism, now clearly discernible from the Atlantic to the Pacific, is full justification of the wisdom of the JOURNAL's course, and a rich satisfaction to those who have steadfastly aided it during years of struggle which tried the bravest hearts. I desire right here to gratefully acknowledge the warm sympathy and moral support which has been given the JOURNAL in its Herculean efforts and without which I could neither have endured the ever present strain nor have remained the agent of mortals and spirits in the great work of regeneration and upbuilding of the spiritual kingdom on earth. The depth of my gratitude to these dear friends, a majority of whom I have never met, is unspeakable; the warm magnetic currents constantly flowing in upon me from them, feed my spirit and body and inspire me in hours of trial with strength sufficient for the task. I feel bound to this host of co-workers by ties stronger than a three-fold cord and as enduring as eternity.

Before much constructive work was possible it seemed essential to do a large amount of tearing down; the iconoclast had first to destroy the idols set up on every hand in the Spiritualist domain; the work of discrimination and differentiation was the first to be done. Necessarily this was an educational work, and not to be successfully accomplished except by long and persistent effort. In carrying forward this work the JOURNAL has occupied a peculiar and somewhat unique position, one full of hazard and perplexity. Reformation within sectarian or party lines has in the past been all but impracticable; history is full of failures; and those who essay such a work are sure to be misunderstood and misrepresented by many, and maliciously abused by those whose selfish interests are linked with the old order of things.

The JOURNAL's task has been doubly difficult, and for these reasons: (1) The general public, including Spiritualists, is accustomed to regard all papers as purely business enterprises and consequently to class the JOURNAL in the same category with newspapers in general, as being published for the profit in the business or to afford occupation and pleasure for the owner; (2) hence I have had to meet the public on its cold, hard, strictly business side, and as a publisher, struggle to maintain the financial side of the paper; (3) while on the other hand, as editor I have, by virtue of the position, been doing a purely educational work and one which sharply antagonizes the financial side of the concern at times. It is needless to say that never in the slightest degree have the pecuniary interests of the JOURNAL colored or warped the editorial policy; you already know they have not. I could tell you of instances where I have declined large benefactions because their acceptance was coupled with conditions that would have committed the JOURNAL to courses detrimental to the best interests of Spiritualism, as the would-be benefactors will eventually see; indeed as they already begin to realize.

The result of the steadily increasing demand of rational Spiritualists seconded and emphasized by reasonable requirements asked by a vast body of intelligent, interested inquirers, and voiced through the RELIGIO-PHILOSOPHICAL JOURNAL, has been to narrow the field of uncertainty, lessen the traffic in commercial Spiritualism, quicken the moral sense of the Movement and turn the course of Spiritualist work toward higher and safer grounds. The outlook for pure Spiritualism is most encouraging. The time is at hand when systematic, orderly and general constructive work is possible, beyond anything in the past. In this work I feel that the JOURNAL must take a leading part; and in order to do this promptly and effectively it needs increased resources and continuous co-operation.

During the past ten years, fully \$150,000 have been spent by antagonists of the JOURNAL in attempting to ruin it and drive me from a work which I never sought, but which when thrust upon me I strove to do to the best of my ability. In spite of the powerful and vindictive opposition, born of ignorance, fraud and immorality, in spite of the harm which misrepresentation, whether innocent or maliciously made, has worked me and the JOURNAL among good people not in a position to mistrust or readily discover their error, in spite of all this, the JOURNAL has steadily held its way and to-day has a wider influence, a higher standard and is an abler paper than ever in the past. The cost of this long struggle to my wife and myself, cannot be measured by money. A very few know something of our trials, sacrifices, heartaches and never-ceasing strain; the history of these years can never be known in its fullness by any but ourselves; neither is it essential that it should. My only purpose in this paragraph is to show you, briefly, how the JOURNAL may be rated as a great success, a powerful educational and reformatory agent, with potent influence in the Spiritualist ranks and commanding the respectful attention of the secular press and the world at large, how it may be all this, with a splendid record behind it; a present healthful strength and a future full of glorious promise, and

still need your assistance and co-operation in a work which is as much yours as mine.

The special work of the JOURNAL for the past few years is near completion, nearer than any one not intimately conversant with the esoteric workings of the Movement can believe. The time for building is come; constructive (not sectarian) work can soon be begun; and I honestly think the JOURNAL is the most promising and safest center from which to prosecute it.

With no general bureau of information, or for missionary purposes, supported by a special fund, the burden falls upon the Spiritualist press, and naturally the JOURNAL carries the most of it, for reasons above given. This work, while it does not show publicly, and is a severe tax, yet is of vital consequence to the cause of Spiritualism, indeed is second only to that of the JOURNAL itself and should be continued. With adequate financial resources, enabling it to take advantage of many avenues of profit now either closed or only partly developed, the JOURNAL could make these dependent activities self-supporting and even revenue-producing auxiliaries. To accomplish this, as well as to improve the JOURNAL and widen the field of its influence and the general work carried on in its office, I feel that a stock company should be organized and that the time is propitious for it. I therefore invite your favorable attention to the prospectus of the Religio-Philosophical Publishing House, and ask your prompt and liberal subscriptions to the stock.

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital \$50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by a considerable number rather than by one or a very few individuals, provided all are animated by a common purpose.

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the RELIGIO-PHILOSOPHICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a feeder.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicial fair press is indispensable; by all odds the most powerful far-reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all the various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachers, a more orderly, dignified, effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspapers, magazines, books, branches for psychic experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES OF FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Twelve Thousand Five Hundred Dollars have already been subscribed. Two of the subscribers are men prominent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action

generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the JOURNAL's readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See *Temple vs. Lemon*, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, thirty-seven thousand five hundred dollars, ought to be promptly taken. That the stock will pay a fair dividend is highly probable; and subscribers to the shares will be guaranteed five per cent. annual dividends, payable in subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. This will secure to each single share-holder, and to his heirs or assigns after him, a copy of the JOURNAL without further cost; and to larger holders in proportion.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take. There are, no doubt, friends so interested in the JOURNAL and all that promises to advance the interests of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the matter.

Richard A. Proctor.

The announcement in the daily papers of last Thursday, that Richard A. Proctor, the astronomer, had died the previous evening in New York City, a victim of yellow-fever, as the physicians report,—was a surprise and a shock to millions; for he was not only a discoverer and an authority in his special domain, but one of the ablest and brightest popularizers of science of the present age. He translated not only his own discoveries, but those of others, those of thinkers working in different fields of science, in a manner to interest the common people. What he saw in the stellar heavens and what he observed in all the fields of human life, in which there was nothing too minute for his microscopic vision, he was able to communicate in language as simple as it was charming, and therefore peculiarly adapted to average minds. He was like all men of genius, a theorizer, and often ventured far beyond demonstrated science; but several of his most daring theories, although at first treated lightly by some of his contemporaries, have been substantiated,—such as the now accepted theory of the nature of the solar corona and that of the inner complex atmosphere of the sun, proved true by Prof. Charles A. Young, the great authority in that special field.

Twenty years ago Proctor constructed a chart of 324,000 stars, and was led thereby to a new theory of the universe, which has been a subject of much controversy. His investigations of the transits of Venus in 1874 and 1882 are of special value. He was the author of a dozen or more valuable publications, such as "Half Hours with the Telescope," "Saturn its Systems," "Other Worlds than Ours," "The Moon," "Borderland of Science," and the new and elaborate work now in course of publication entitled "Old and New Astronomy." He was author of the article on astronomy in the latest edition of the Encyclopedia Britannica, and wrote several little treatises; one on "Chess Problems," which interested him mathematically. He was born at Chelsea, England, March 23, 1837. He was thoroughly educated. In 1872 and 1873 he was honorary secretary and editor of the proceedings of the Royal Astronomical Society. He lectured in the United States with great success in '73, '74, '75 and '76. A few years ago he married an American lady and made America his home, living most of the time at St. Joseph, Mo. About a year ago he removed from that place, where he had lost two children and was himself suffering from malarial disease, to Orange Lake, Fla., where he built an observatory and had an ideal home, pursuing his observation of the heavens and at the same time his varied literary labors with great enthusiasm. When taken sick in New York he was on his way to England to meet lecture engagements. Proctor was brought up a Catholic, but years ago he publicly repudiated church dogmas and was thereafter a radical and pronounced free-thinker. His death is a loss that will be felt over a very wide area. Personally he was one of the most agreeable of men.

James W. Thomas, of McKinney, Texas, an Anti-Saloon Republican, is a candidate for Congress, in the 5th Congressional District, and respectfully asks the support of the voters of the district. Mr. Thomas has been a reader of the RELIGIO-PHILOSOPHICAL JOURNAL for many years and one of our staunch friends. We know him to be a firm advocate for truth and right and we trust he may find many supporters.

What the Struggle Is For.

The JOURNAL is struggling to establish a broad and rational religion—not a theological sect—posited on a scientific basis, a religion which shall bring prosperity, comfort and happiness to every enlightened soul on earth and make of heaven a better place than it now is by peopling it with those who have lived rightly here from the pure love of right; a religion which shall stop the heagra to heaven of the spiritually pauperized, the soul deformed; stop it by stopping the propagation of such mal-formed creatures here. When Spiritualism in its purity shall be universally dominant in the hearts of men, the lower spheres of the Spirit-world will be vastly improved and the veil between this life and the next will grow thinner and more transparent. The JOURNAL acknowledges no allegiance to any sect or party, but only to truth and right conduct. The exposition of the phenomena and philosophy of Spiritualism is its largest purpose, for therein lies all else; and in this work it knows no racial, political, sectarian or class obligations. It cannot be governed by venal considerations, nor influenced by personal interests. It aims to stand as the true and loyal representative and exponent of a host of noble souls on both sides of life who are working for man's redemption here and hereafter.

Reader, do you sympathize with these aims and efforts? Undoubtedly you do. Then do your level best to show your goodwill, both by word and deed, but especially by deed. Action, diligence, determined purpose alone can give value to your latent goodwill and render it effective. Circulate the JOURNAL among your acquaintances, secure their subscriptions, contribute your best thought and choicest experiences to its columns. Do these deeds to-day, to-morrow and every day as opportunity offers, and see how quickly the habit of doing will become fixed, and how greatly blessed you will be in blessing others.

The JOURNAL is an open court wherein opposing advocates can freely ventilate their views, within the limits of its jurisdiction and subject to its rules. On another page an esteemed and learned correspondent, W. E. Coleman, concludes his rejoinder to his theosophical critics and completes his supplementary bill of complaint against Theosophy. The JOURNAL does not share his fears as to the effect of Theosophy upon Spiritualism; and does not anticipate any dire results from the coquetting which is going on between Theosophists and Spiritualists in various quarters of the globe. If vagaries dubbed theosophic can make fools of Spiritualists, then is Spiritualism better off without them, for the fool germ was in them and sure of development sometime. If good and capable people are more attracted to spiritual studies and psychical research along lines labeled theosophical than by those branded spiritualistic, the JOURNAL bids them God-speed; knowing that at some time near or remote, they will reach the temple of knowledge and wisdom, by whatever path they travel.

Mr. Coleman is always intensely in earnest, and the JOURNAL likes him for this. One always knows where to find such a man and knows he will make a good fight either for or against one's views or purposes. Such men are never counted as doubtful upon any issue; and once convinced of mistake or error, they hasten to acknowledge it. Their very intensity sometimes weakens their cause, for human nature is loth to be stirred against its inclination, and rebukes too bold onslaughts upon its pet toys. It were better often to distract attention from the old by presenting a newly painted plaything of a different pattern; but some of us can't do that, it isn't our way.

GENERAL ITEMS.

Mrs. S. R. Stevens, trance medium, who has been spending the summer at Onset, called at the JOURNAL office last week on her way west. She will spend the winter with the family of Mr. F. P. Baker, 1015 Quincy street, Topeka, Kan.

Mr. F. P. Baker, editor of the Topeka daily *Commonwealth*, enlivened the JOURNAL sanctum with his genial presence the other day. He was on his way home from a well earned summer vacation, and from all indications is prepared to put fresh fire and snap into his already wide awake paper.

It has been remarked that the faith-cure people are not flocking into Jacksonville, Fla., in any considerable numbers to stay the progress of the yellow-fever. Do not those who criticize these healers know that some of the most remarkable of their cures are effected by means of what is known as the "absent treatment"?—*Chicago Tribune*.

B. F. Underwood has been requested to visit Oregon to meet Rev. Clark Braden (who has been having everything about his own way the past month or two) in public debate. He has authorized the committee who wrote him to challenge the theological bulldozer for all the debate he wants, and it looks now as though fossilized theology in that region would soon be put upon the defensive.

It is reported, apparently on good authority, that Cardinal Gibbons's ideas concerning the Knights of Labor have been so far adopted by the pope as to insure a relaxation of the laws of the church so that Catholics may become members of this and similar labor organizations without forfeiting their religious standing. This advice by Cardinal Gibbons, it is stated, has been incorporated in a decree soon to be promulgated. If the mountain will not come to Mahomet, Mahomet must go to the mountain.

An Excellent Test of Spirit Power.

Harry A. Kersey furnishes the *Two Worlds*, England, with an account of an excellent test given through the mediumship of Mr. Eglinton, the slate-writing medium. Before going to the room of the medium, he screwed two slates securely together. The first effort to get writing on the inside failing, Mr. Kersey, casting about in his mind what to do, it occurred to him that Mr. Eglinton had not seen the inside of the slate, and therefore a suspicion might linger in his mind that a trick might possibly be tried to be played upon him. As there was still no apparent prospect of getting any results, Mr. K. invented an excuse in order to set Mr. Eglinton's mind at rest if his surmises were correct. He therefore suggested that possibly the piece of pencil which he had inserted might not be sufficiently magnetized, and that probably they might get better results if he exchanged it for a piece from a small heap of such lying on the table. To this Mr. Eglinton assented, and gave Mr. K. his slate. Taking from his pocket a small screwdriver, four inches long, which he had brought purposely with him, he withdrew the screws and requested Mr. Eglinton not to touch the slate while open, and kept it out of his reach so he should not do so. Mr. K. then opened the slate, took out his own piece of pencil and inserted a similar piece from the heap before named, and in so doing he took care that Mr. Eglinton should see the inside of the slate, but not touch it. Mr. K. called his attention to the fact of the slate being clean, and embraced the opportunity to write his initials and the date at one corner; he closed and screwed up the slate securely as before and returned the screwdriver to his pocket. As he was in the act of handing the slate to Mr. Eglinton, the latter said that he would try, with both holding it above the table. Mr. K. most gladly assented, as it had not left his grasp since he screwed it up, and he accepted this as proof that Mr. Eglinton felt more at home with him, and was getting interested in the experiment. Mr. K. now held the slate at one end, grasping it at each corner, thus assuring himself that if screws could be withdrawn or hinges taken off, it could not be opened without his knowing it. The side was uppermost which contained the heads of the screws. He placed his thumb on one to keep it from being touched, and watched the other, near Mr. Eglinton's hand, narrowly, the whole time. In a short space of time, he was pleased to hear the sound of writing going on inside the slate, and felt, most distinctly, the vibrations caused thereby. Three tiny raps sounded on the slate, and Mr. Eglinton stated that it was finished, remarking that Mr. K. must allow no one to open the slate but himself. He took it, and again taking the little screwdriver from his pocket, he withdrew the two screws therewith. On opening the slate, he found the following message written partly on one side, and partly on the other:

"We trust this writing will convince your friends that we have the power of writing under exceptional conditions. We have done this at great expense."

The *New Church Pacific* says the first cremation under New Church auspices which has come in its notice is that of James Edwin Perry, aged forty, of San Diego, California, whose decease took place June 27th last. His body was sent to Los Angeles and there cremated. The ashes were brought back to his mother, and when the proper receptacle is obtained, will be interred at Mount Hope Cemetery, San Diego. On the following Sunday, a very interesting memorial service was held at the residence of his mother, conducted by George W. Barnes. The *New Church Pacific* says: "We hereby record our approval of this act. When prejudice, originally founded on the irrational dogma of the resurrection of the material body, shall have fully died away, cremation will become a universal Christian custom." *New Church Life* says: "This is by no means the first cremation under New Church auspices. The first occurred nearly twenty years ago, and comparatively recently the body of a well known physician and New Churchman of Pittsburgh, was by his own wish cremated after his death."

J. J. Morse who lectured here on Sunday some sixteen months ago, on his way to San Francisco, has been engaged by the Y. P. P. S. for the month of October. Mr. Morse is an able speaker. The Young People's Progressive Society should be supported by the public in the heavy expense involved in supplying lecturers and test mediums. The small admission fee at the door is inadequate to cover the outlay.

The *Banner of Light* appeared last week in a beautiful new dress. We are glad to note a growing disposition on the part of our esteemed contemporary to follow in the JOURNAL's footsteps in some important particulars. May the light grow stronger and the new courage of the veteran editor never again be shaken.

Y. P. P. S.

Ed. the Editor of the Religio-Philosophical Journal:

The second social and dancing party of the Young People's Progressive Society will occur on Thursday evening of this week, in Martine's South-side Hall where its meetings are held every Sunday. In connection with the dance, Mrs. Foye will be tendered an informal reception in the private parlors of the hall. At 9:30 a short entertainment will be given, after which all will participate in the dance until midnight. Those having invitations to the reception will not be charged admission. Mrs. Foye will be pleased to meet the many friends on that occasion.

A. L. COVERDALE, PRES.

COINCIDENCES.

J. E. WOODHEAD.

In an article published some years ago in the *New York Independent*, and afterward revised for, and reprinted in, *Mind In Nature*. The Right Reverend Arthur Cleveland Coxe says:

"Who can solve mathematically the mystery of coincidences? I mean the mathematical chances in a given case, which are against its ever existing. Are there not, psychological and other mysteries concerned which must account for the fact that against all mathematical probability, or even possibility, coincidences, the most marvelous are known to our daily experience and occur in every human history? Nay, they are so frequent as to be a law of life and one which must be daily reckoned for, socially, economically, morally, and in many other ways, as a rule of life."

"I wish to speak of coincidences and to open my own mind on the subject. For years I have had a philosophy dear to my heart, because of its practical value, and I think others have a like philosophy, which they would be more sure of if they only knew how many millions of men, who are not fools, live and die in this philosophy and are the happier and the better for it. Entrenched in this philosophic fortress, built on the rock of faith, I am willing to study other philosophies, and am willing to let them undermine me and blow me up, if they can, as yet, I have seen nothing to alarm me in the blinding nothingness of the agnostics, much less anything to persuade me that they are true philosophers. I can put two and two together as well as they, and, therefore, all I want of them is their discoveries of facts, and for these I am thankful to them; but when they insult my common sense by pretending to see no evidence of a contriver and a first cause, I feel their want of reality."

"Is the telegraph wire, even under the ocean, a rude material symbol of other mysterious communications between human spirits? Out of scores of striking experiences that often suggest this question, let me relate just one. More than thirty years ago, in the company of several eminent gentlemen, I had the happiness of visiting the reputed home of Milton, at Forest Hill, in Oxfordshire, where a very intelligent young woman, and the honors and showed us over the apartments and the grounds adjoining, pointing out the 'removed place' of *Penseroso* and other points illustrative of that exquisite poem. The next day one of my companions gave me a drawing of the scene which he had kindly made for me during the night-watches. It so happened that, soon after my return to America, the drawing was mislaid; but, after twenty years, it turned up one day, as I was examining some papers in an old trunk. 'Treasure trove!' this shall not be lost again; I cried, in my delight; and I sent it to be framed. It came home in due time, and I hung it in an honorable position. That very day came a letter from Oxford, signed by a worthy matron, introducing herself as the young maiden of other days who had received us at Forest Hill, and asking whether I had forgotten my promise to send her any description I might write of that day's adventures. She must have written her letter just about the very day I found the picture and had been thereby led to wonder whether she were yet living."

"A friend who had guarded his children against anything that might offend one of his guests, a strong sympathizer with 'The lost cause,' found, to his horror, that not less than three times, before he could interpose a caution, some friends, who had been asked to meet him, stumbled upon remarks which really looked as if purposely aimed at his somewhat obsolete peculiarities. When these persons who had unguardedly 'committed themselves' beyond all power of self-extraction, found a chance to explain to their host how innocently they had offended, each one substantially remarked, 'I am sure I can't account for my unlucky speech or how I came to make it. This subject is one on which I have not spoken for years, and in which I am passionate and even without interest; yet, unhappily, I seemed to take pains to misrepresent myself and to talk like a fool just for this occasion.'"

In another article on the same subject the Bishop says:

"Unaccountable are the coincidences often brought to a person's attention, where a sermon hits somebody's case, not in its sentence, but with speciality and circumstance, so that it is hard to persuade the man that he was not singled out and portrayed with malice aforethought. A coincidence of another sort once occurred in my experience which, I think, may be worth narrating."

"By the rubric of morning prayer the Psalms for the day, in our service, may be followed by the *Gloria in Excelsis*, instead of the *Gloria in Patri*. But the morning service is so long that one very rarely hears it in this place. When the Psalms are read on a week day, with no music, one never hears it. Once, however, on a week day, I was officiating, only a handful of devout persons present, when it occurred to me to close the Psalter with the longer doxology. I had never done such a thing before; I have never thought of repeating it. The service that day had nothing special in it, nothing inspired me with unusual emotions. I said it came into my mind to do so that once, and I read the *Gloria in Excelsis*. During the day I was called upon by one of the worshippers, a venerable widow and a lady of high position in society, of a family eminent in the history of our country. With some agitation she apologized for asking me whether I had been desired by any of her family to gratify her by departing from my custom in this respect on this particular day. I assured her I had not, and could not explain how it came to pass, though if it gratified her, I was very glad, of course. She then said, she had always made this day one of special private devotion, as it was the anniversary of her husband's death. He died many years before, in her comparative youth. She had made an effort to be at church that morning on this account. What was my surprise when she said, 'to hear you break out with the *Gloria in Excelsis*.' My husband, very recent as to his religious emotions, lay dying, and I had longed to gain some expression of his hopes and confidence in his Redeemer, but forebore to elicit anything of the kind by questions. Suddenly he roused himself, and to the amazement of all he recited the *Gloria in Excelsis* entire, dwelling upon the ejaculations, 'Lamb of God that takest away the sins of the world,' etc. Soon after he expired. Reflecting on this as I went to church on this anniversary, she continued, 'imagine my surprise when, for the only time in a long life, I found that *Gloria* so used by the officiating clergyman. I joined in it with feelings greatly excited, and come to thank

you for so kindly considering me.' I had never heard of the incident. Her husband was a total stranger to me, and I had never heard him spoken of, save in some casual mention of his name."

Science must continue to ignore these coincidences, and their bearings on human experiences, and beliefs; they cannot be tabulated and arranged under their appropriate headings, as things that are known, yet, they are too constant and important a part in the lives of most of us, for us to feel that they are all merely chance happenings. We need not believe that we are each of us under the special charge of a Socratic demon, but there are very few who are not conscious that there is a "something" that shapes our ends, and brings things to pass different from our planning. Oft-times we can trace this "something" to the conscious mental action of our fellow man, whereupon we label it "Telepathy" or "Hypnotism," and think we have explained it all.

But what is this mysterious subtle power that enables us to transfer our thoughts to another mind without any known means of communication? Knowing this can be done, and finding that there are many of these coincidences and experiences, that cannot be traced to conscious or unconscious thought of our fellow man, may we not safely argue that there is a power greater than ourselves which does influence and bring to pass results not intended by us?

Scientists, unable to weigh, measure or analyze this influence, deny it altogether, and brand all faith, or belief in it as superstition, but so long as men continue to have such experiences as those related by Bishop Coxe, and the following by a noted Chicago divine, they will continue to hug the superstition, without stopping to find out whether it be scientific or not.

A few years ago one of Chicago's most prominent preachers made a statement in one of his sermons, the truth of which was afterward denied, and he was called upon, to either give his authority for the statement, or to retract it. He had read the statement somewhere and believed it to be true, but when called upon to verify it, found that he had failed to note where he had found it, and was utterly unable to recall where he had seen it; whether in a book, or pamphlet, or newspaper, he did not know, and had no means of tracing it. The positive manner in which it had been denied, had so disconcerted him, that his memory entirely failed him; it had been long since he had read the statement, and chances very slight of his ever being able to find it. Two or three months of mental purgatory, failed to aid him in the matter in the slightest degree, and forced him to conclude that it would be best for him to confess that he had made a statement that he could not verify, and which was pronounced to be false. On consulting with his wife, he concluded first to make it a subject of prayer. They knelt down; the prayer was sincere and earnest. Before he got through, the answer came; he arose from his knees, went to a shelf in his library, took out a book, and turned at once to the page containing the statement he was so anxious to find.

A distinguished Chicago lawyer gives the following coincidence:

He was retained in a case in which it was necessary to prove the prior use of a certain mechanical movement. He was certain as to this fact, and believed he could readily produce the proof. When the time came to use it, he looked, but to his surprise was unable to find it. Knowing that his "case" depended on this one fact, he began to search in earnest; went to Washington and spent eight days, looking into every patent and book liable to contain what he wanted, and finally was obliged to give it up; that which he supposed he could find in a couple of hours at any time, he could not find at all. The last evening of his stay in Washington, he wandered down one of the avenues in no comfortable frame of mind. Aimlessly he went into a book auction room, just as a lot of old English magazines were put up for sale; after some delay a bid of 20 cents per volume was made. Mechanically our Chicago friend bid 25 cents, and to his surprise and chagrin, they were knocked down to him; uncertain what to do about it, he asked that they be set aside until morning. After breakfast next morning he went to look at his purchase, to see if they were worth the freight to Chicago; picking up one of them, he opened it, and the first thing that met his eyes was a cut and full description of the movement he was looking for.

How these "chances" can be explained scientifically, I confess I do not know, so it is perhaps wisest for science to deny these reports, and declare that the narrators are lying.

Henry W. Longfellow in his journal for Oct. 11th, 1850, records a similar incident.

"I was in the college library to-day asking for Mather's *Magnalia*. Dr. Harris gave it to me, saying, 'You cannot find it in what you want for there is no index.' 'Then it is of no use to me,' said I, and opened the volume at random. There before my eyes, was the very thing I wanted; namely, the account of the Phantom Ship at New Haven, Book I, chap. 6. I wrote a poem on the subject in the evening."

The entry in his journal for November 21st, 1859, is as follows:

"This morning I dreamed that Charles Sumner had returned, and that I had seen him. I was awakened suddenly by the sound of two cannon shots. It was the salute of the British steamer in the Boston harbor. So after breakfast I went into town; and sure enough, in the little parlor in Hancock street I found him, looking hale and hearty and calling himself 'a well man.' He came out to dine, and after dinner gave us a long account of his visit to Tennyson in the Isle of Wight."

RETURN OF MRS. E. L. WATSON To the Spiritual Platform in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

The Golden Gate Religious and Philosophical Society of San Francisco resumed its meetings in Metropolitan Temple, on Sunday evening, September 2nd, with Mrs. E. L. Watson as its regular speaker. Mrs. Watson returns to her labors upon this platform, after an absence of over a year, with renewed zeal and enthusiasm for truth and humanity. She was greeted the opening night with one of the largest audiences that I have ever seen at the Temple, and everything gives promise of the abundant success of her coming ministrations.

Before commencing her regular discourse she made a few preliminary remarks in which, in feeling terms, she alluded to the great bereavement that had befallen her since she was last seen upon that platform; and she expressed the desire and determination to inter no word during her ministry at the Temple that should in any manner increase the burdens or sorrows of any of God's children, — to say nothing that did not tend to the improvement and betterment of humanity.

Her opening address was upon "The Rock on which we Build, or the Coming Religion." It was an able, eloquent, and earnest discourse, and elicited repeated spontaneous outbursts of applause. The immutable laws of nature were affirmed to be the rock upon which we build, in contradistinction to the creeds and bibles of past religions. The coming religion, she said, had its seat in the human soul, and it was in correspondence with the demands, needs, and aspirations of that soul. The coming religion would not be based primarily, upon any class of physical phenomena; but the genuine phenomena of Spiritualism, so far as they ministered to the needs and aspirations of the indwelling soul, and tended to uphold it in beauty, purity and usefulness, would be an important factor in this religion.

Mr. J. J. Morse is speaking this month in San Jose. He and his family, it is very probable, will leave California for the East early in October. WM. EMMETTE COLEMAN.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. 100 doses \$1.

Inter-State Industrial Exposition of Chicago.

For the sixteenth consecutive year Chicago opened up its great Inter-State Industrial Exposition, complete with the best products of Science, Industry and Art, on Wednesday, September 5th, and closing Saturday, October 20th.

The immense structure is now laden to its fullest capacity with the finest and most magnificent exhibits ever displayed; from almost every quarter of the civilized world, illustrating as it does every avenue of human industry in its most complete form, is also to be seen a grander and more elaborate scale; it will contain all the good and successful features of the Palace of 1887, together with all the new effects which experience and the taste of the architect, built and decorated the can suggest. The Corn Palace will open September 24th, at close of October 6th, 1888. Special excursion trains at low rates on all railroads. Special amusements and attractions each day. The whole world is invited.

The Relation of the Sexes to Government, will be discussed by Prof. E. D. Cope, in the leading article of the October Popular Science Monthly. Prof. Cope abounds from psychological and social facts, which every one has noticed, that women are not adapted mentally or physically for the functions of government, and that if they were to take an active part it would react unfavorably on the vastly more important interests of the home.

Under the title Ethics and Economics, in the October Popular Science Monthly, Mr. Robert Matthews will give a thoughtful view of our social outlook, maintaining that the doctrine of individualism, which has just been having its day, involves too much selfishness, and that each member of society must, in future, pay attention to his duties, as well as insist on his rights.

The *Century* is to publish in early numbers, a short serial novel by a writer new to its readers, Mrs. Mary Hartwell Catherwood. The story is based upon events in the early history of Canada, and Mr. Francis Parkman, the historian, has written for it a preface in which he says that "the realism of our time has its place and function, but an eternal analysis of the familiar and commonplace is cloying after a while, and one turns with relief and refreshment to such facts as set before us in Mrs. Catherwood's animated story." The romance will be illustrated by Henry Sandham, formerly of Montreal, and both letter-press and pictures are said to introduce the reader to a comparatively little known time and scene.

Mr. W. L. Cowles has accomplished something little short of a miracle; he has made for Cassell & Company, a miniature Cyclopaedia that gets within the space of one 12mo. volume the cream of the information contained in such works as the *Britannica* and *American Cyclopaedia*. The man or woman seeking information, will find here biographical, historical, scientific, geographical, statistical and other facts that he would have to delve through libraries of volumes to find. Mr. Chas. DeKay has written an introduction to the book that explains its aims and character with a conciseness that is in harmony with the compilers' work.

Many imitators, but no equal, has Dr. Sage's Catarrh Remedy.

When the system is debilitated by disease, it should be strengthened and renewed with Ayer's Sarsaparilla. This medicine invariably proves itself worthy of all that can be said in its favor. Sold by druggists and dealers in medicines. Price, \$1. Six bottles, \$5.

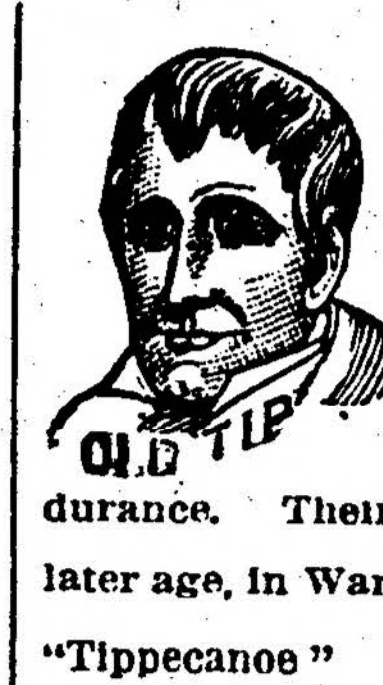
Buckingham's Dye for the whiskers is easy of application, and never fails to color the beard brown or black as may be desired. Try it.

Invalids, as well as children, find Mellin's Food a most satisfactory and nourishing article of diet. Its method of preparation adapts it to the most delicate stomach, while its strengthening properties are wonderful.

Have You Catarrh?—There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for leaflet of his catarrh cure. His only mode of advertising is by giving it away. Postage 2c. Judge for yourself. Mention this paper.

WORK FOR ALL. \$80 a week and expenses paid. Samples worth \$5 and particulars free. P. O. VICTOR, Augusta, Me.

PEW NUMBER PLATES. S. W. KESSE & CO., 29 Church Street, N.Y. Manufacturers. Every variety of Hand Stamps (Stencils, Seals, &c. 72 page catalog free.



LOG CABINS can hardly be considered handsome or elegant, but they were fit habitations for the rugged pioneers of America. Our ancestors were rugged specimens of noble manhood, complete in health, strength and endurance. Their wholesome remedies are reproduced in this later age, in Warner's Log Cabin Sarsaparilla and Warner's "Tippecanoe"

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BAUER PIANOS. Unsurpassed in Tone and Durability.

Sold at Manufacturer's Prices for Cash or on Terms to Suit Purchaser.

156 and 158 Wabash Avenue, JULIUS BAUER & CO.

NOTICE. Peoples' Spiritual Meeting, Johnston Building, Flatbush Ave., corner Nevins St., every Sunday evening at 7:45 o'clock. Seats free. Papers on sale.

SPIRITUALISM.

Mrs. ADA FOYE, of San Francisco,

will give sittings daily from 1 to 4 P. M. (Sundays excepted) at No. 178 North State Street, Flat 2.

10,000 TO 20,000 LBS. GRAPESTO seed of California. Result of 50 years' practical experience; produced crop without failure past 15 years in N. E. Iowa; suited to any climate, soil, variety or stage of vineyard. Grows old vines, prevents mildew or rot, hastens ripening, ripens sweeter, bunches more perfect, better profits. Good for vine or 100,000. 2,000 vines to acre, 5 to 25 lbs. to vine. Worth all other seeds for grape growing I have ever seen. Says Father Clarkson, "Sent prepaid for 50c." A. F. ROYER & SONS, McGregor, Iowa.

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Our farm Mortgages bearing 7 per cent. interest, payable semi-annually in New York Exchange, secured by James River Valley Farms worth three to six times their amount, principal and interest both guaranteed by us, are a choice investment for investors. They are as safe as U. S. Bonds. We also issue Certificates of deposit for six months or longer bearing six per cent. interest. We can offer some choice Real Estate Investments in Aberdeen, the leading city of Dakota. References, Wm. H. Woolverton, President of Dakota, Aberdeen, S. D., First National Bank, Blair, N. Y., Transfer Co., New York, First National Bank, Blair, N. Y., Oxford National Bank, Oxford, Pa. Hon. John Scott, Gen'l. Solicitor Pennsylvania E. B. Philadelphia, Pa. E. E. Thatcher, Mortgage Broker, West Chester, Pa. Address us for circulars and full information.

WANTED: Persons of proper qualifications who desire business positions to know that the Loomis National Library Association will appoint their Congressional District Managers in this State, and are now ready to receive applications for the positions. Managers handle large amounts of money, and such controls at least \$1,500.00 (wholesale) worth of goods, and must furnish at least \$750.00 cash capital. The salary is \$150.00 per month. Although this company has only been incorporated since 1886 its income from membership fees alone has already reached the enormous sum of over twenty thousand dollars per month. Address The Loomis National Library Association, 364 Wabash Ave., Chicago; 2 Cooper Union New York.

INGERSOLL'S INTERVIEWS ON TALMAGE.

By ROBERT G. INGERSOLL. This is the well-known Author's latest work—being six interviews with him on six sermons by the Rev. T. De Witt Talmage, D. D., to which is added a Talmagean Catechism. Each volume at least \$1.50 (wholesale) worth of goods, and must furnish at least \$750.00 cash capital. The salary is \$150.00 per month. Although this company has only been incorporated since 1886 its income from membership fees alone has already reached the enormous sum of over twenty thousand dollars per month. Address The Loomis National Library Association, 364 Wabash Ave., Chicago; 2 Cooper Union New York.

LEAVES FROM MY LIFE:

A Narrative of Personal Experiences in the Career of a Servant of the Spirit; with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States. BY J. J. MORSE. Illustrated with two Photographs. This work, received from London, furnishes in a succinct manner, evidence of the interest of our friends in Spiritualism, our welfare, illustrates the idea of Spirit Control, and its value when rightly understood and employed in developing the individual powers of mind. 136 pp. Price 75 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

HOME CIRCLES.

How to Investigate Spiritualism

SUGGESTIONS AND RULES,

TOGETHER WITH Information for Investigators, Spiritualists and Skeptics

AND AN OFFER TO EXPOSERS AND CONJURERS OF \$1,000.

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A forty-page Pamphlet with cover printed in two colors and illustrated with a likeness of Stevens S. Jones, founder of the Religio-Philosophical Journal. Price 10 cents, 3 copies for 25 cents, postage free. Just the book which thousands need. Just the book for Spiritualists. Just the book to place in the hands of the Investigator before he begins. Just the book to scatter broadcast as a missionary document. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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OF THE CHRISTIAN RELIGION

TO A. D. 200.

Many consider this one of the most important books of the present century. The author claims that it is a complete exposure of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work ever published. Price \$2.25, bound in cloth. Postage 15 cents. Full sheep binding, library style, \$3.00. Postage 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

RADWAY'S READY RELIEF.

Not only gives instant ease to all who suffer Pain, but cures all Colds, Congestions and Inflammations, whether of the Lungs, Throat, Bowels, etc. Internally in water, fortifies the system against malaria, Chills and Fever, in malarious regions.

AFTER ELECTION.

George, dearie, since we're engaged,
I'll tell you for what I basked,
A tiny diamond finger ring—
Just as a sort of an anchor.
Well, well, my toady wotsey, dear,
Of course I have no objection,
But now, my mind's not extra clear—
Please wait till after election.

Then George, what say to a trip
A few miles along the river—
With music, on some moonlight night?
O, my, wouldn't that be so clever?
No doubt, my love, it would be;
Under your too sweet direction,
But I'm at caucus nights, you see—
Just wait till after election.

We're bound to seat our men this time,
And save this illustrious Nation.
I've only got a few more days
To get up a grand oration.
Nay, do not droop, my little bud,
I cannot bear your dejection;
You shall have everything you want
Right after this great election.

Kiss me good-night before I go,
I will see you soon, my sweetie;
Nay, why so shy, my heart is low—
Just one for love or for pity.
No, sir, not a single one more,
I'm sold for self-protection.
Drop around in a month or two—
After you're through with election.

—Willie M. Lyle in *Detroit Free Press*.

Curious Incidents Connected with the Life and Death of Dr. W. S. Stokes.

To the Editor of the *Religio-Philosophical Journal*.
I don't remember of ever having seen anything in the *JOURNAL* in reference to the life and death of Dr. Warren S. Stokes who died in Boston some time ago from poisonous virus in the matter with which he was vaccinated. It is a curious fact, as related in the *Boston Globe*, that as he one afternoon in the latter part of May called on a friend who lives in Beacon Street, and who has known him for years, she saw with perfect distinctness and directly in front of him an apparition of himself and semi-transparent form. It was his "double," his Doppelgänger, as the Germans call it, or his "spiritual body," as Buddhists would say. It was his exact counterpart, except that it appeared clothed in white, whereas the doctor was dressed in black. When he had gone the lady said to her husband: "Dr. Stokes had on his burial clothes. I know it. I am sure of it." The awful words proved true.

Two or three days after this premonitory incident there was a meeting of a secret brotherhood to which Dr. Stokes belonged, and which has for its object the study of occultism. He was present, with five or six others, including the lady above-mentioned and two well-known physicians. It is not amiss to state that one of the aims of this brotherhood is the development of clairvoyant powers in its members by means of thought focalization. They concentrate their minds and eyes upon some object—a glass crystal or prism, or sphere—raised on a pedestal in the centre of the room, and see what will there be revealed. The ghastly revelations on that night boded no earthly welfare to one of the loved members of that brotherhood, and showed how fixed and sure is a every man's destiny. When the moment of focalization was past Dr. Stokes was the first to speak.

"Why, I saw nothing," he said; "the crystal seemed to dissolve into mist before my eyes."
"I saw a man on a bed of sickness," said another; "he leaped from his couch, and I saw his bushy, brown hair."
"I saw a coffin," said the third who spoke.
"And I saw the lady," said the fourth.
"That must be our friend, Dr. Stokes," said Dr. Stokes, mentioning an aged physician whose name begins with "S." "I heard that he is feeble these days." But the other members of the company knew that Dr. Stokes himself was the one who was to die.
There was an astrologer present, and he was asked to look at the doctor's horoscope. On referring to his books and getting the year, month, day and hour of the doctor's birth, he said to him:
"The month of June will be a dangerous one for you; beware of infectious diseases."
Dr. Stokes scouted the idea, and, turning to a physician who was present he said, laughing:
"Well, now, do you think I am a fool? It means me, just one of my muscles. I am perfectly healthy and was never sick a day in my life. If you were the one I should perhaps be inclined to think it reasonable."
Dr. Stokes may have been skeptical, and possibly regarded the warnings with indifference, but their utterance wrought in his mind were soon made apparent by an act and he began the melancholy, piteous portion of his life's last chapter. Perhaps that very night, darkly projected upon the secret mirror of his dreams, he saw in clear outline the shadow of the dread sufferings of the coming days, and determined to avert them.

He was engaged a great deal at the North End, being at the dispensary in Charter Street every day. Thrown almost continually into contact with infectious diseases, and not having been vaccinated since his early childhood, he determined to make himself doubly sure against danger. He walked it over with Dr. Wallace, and the latter, on June 2nd vaccinated him, using the virus in the dispensary. Dr. Wallace not only scraped off the skin on the left arm, as is customary in vaccination, but he also took the lancet, and made two deep gashes crossing each other. "I'll give you enough," he said to Dr. Stokes, as he inserted double the usual quantity of virus.

On the Monday following his vaccination Dr. Stokes suffered terribly from nausea and other symptoms of poisoning. Though feeling very ill he managed to keep on his feet, and attend to his duties until Friday. On Wednesday he called on his Beacon Street dispensary. The lady, who was engaged at the time and could not see him. There must have come over the doctor then a sudden premonition of his approaching end, for he said to the lady's husband: "Bid your wife a farewell from me. She is a true and noble woman." Finally he was taken to the city hospital and exhibited all the symptoms of hydrophobia, frothing at the mouth, snapping his teeth, and biting his hands and arms. His family think the virus with which he had been vaccinated was obtained from one of the three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

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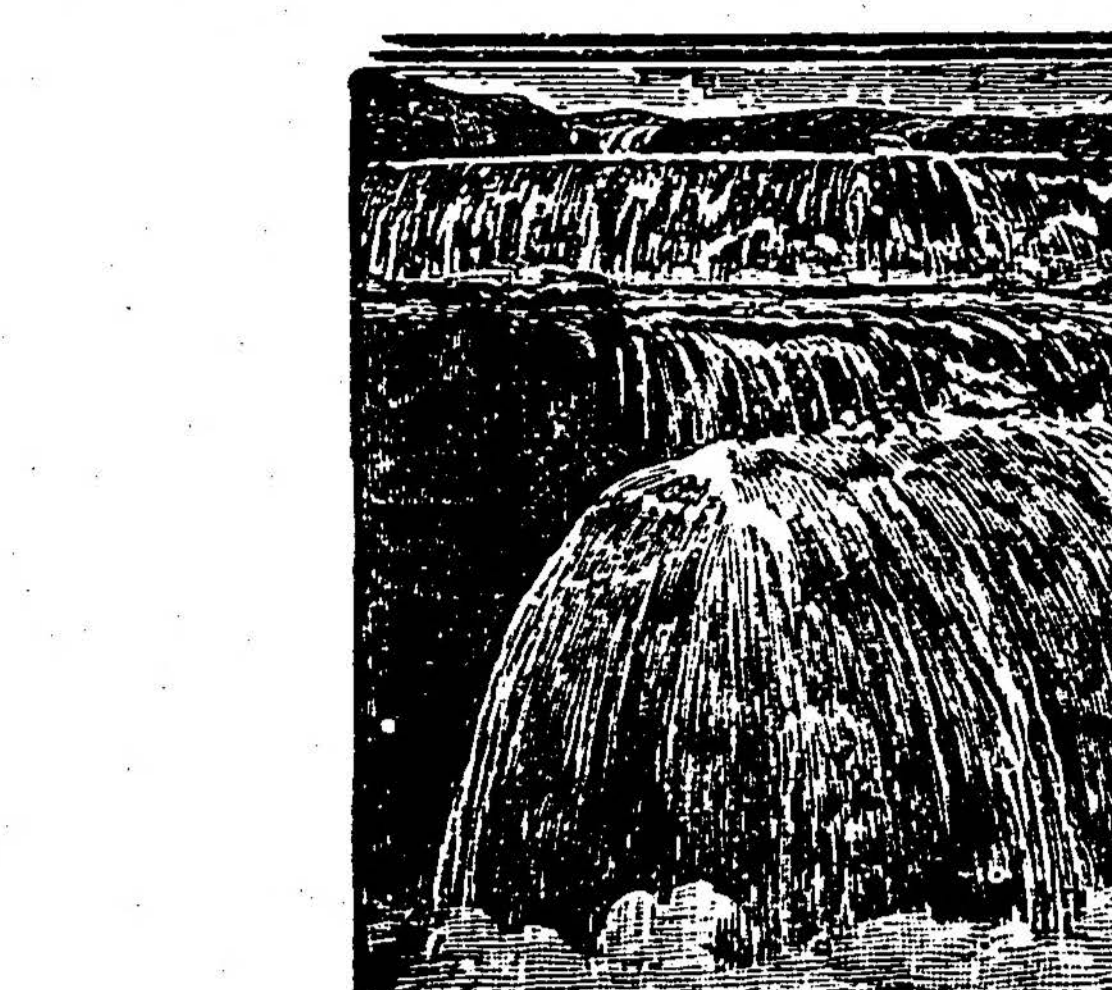
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The Religion of the Future.

(Continued from First Page.)

and knowing that forces and conditions are indispensable to the production of these effects, it is resistlessly driven to the predication of those forces and conditions. I believe that every essential element of religion may be made to stand upon a similarly unremovable basis. Even the immortality of the soul is destined to such demonstration. When its conception has been clarified, its methods purified, and its pretensions graded with modesty, I find nothing unreasonable in the main tenet of "modern Spiritualism." If there is a spiritual universe around us, the destiny of human souls, as the evolutionary process goes on and man ascends toward that universe, must not the day come, sooner or later, when these two worlds shall meet upon their outer edges and slowly overlap? May not that day be dawning?

Do we not see with inward strife,
Motion tolling in the gloom;
The spirit of the years to come
Yearning to mix itself with life?

"The wanderers of the growing hour,
But vague in vapor, hard to mark,
And round them air, and sea are dark
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Such, then, is my thought. The future will greet the coming generations with a religion as of old. It will be a continuously progressive religion, a religion of freedom, liberating the individual from the mass; a religion of divinely directed thought, bonded fellowship, a religion of lofty, ideal deeds, of soul anchoring beliefs; and when the ample fruits of Evolutionism have been ripened to their coming lusciousness, and all men have learned wisely to partake thereof, it will be a religion of hope for all, putting all life upon a Jacob's ladder, with the angels slowly climbing to the gods.

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Gleams Through Agnostic Mist.

S. L. TYRRELL.

"When Berkeley said there was no matter, it was no matter what he said," said Byron; so when materialism says there is no spirit, it matters little what it says, says the unsophisticated common mind; for when consciousness, man's final test of truth, and his ultimate proof of axioms is disturbed, all discussion is a farce. "No man has seen God at any time," says the Bible, and science says the same; this invisibility of the Deity is the chief cause and stumbling block of atheism. It is so hard to grasp abstract ideas, and make spiritual perceptions real, that all religions are prone to drift into idolatry, to deify visible nature instead of the unseen power behind it. It is this natural, human longing for a tangible, personal Divinity, that makes the Christian hold so tenaciously to the doctrine of a "God Man" in his Trinity. The thought of an invisible spirit, filling boundless space is too vast and vague to fix and satisfy the finite mind; it eagerly seeks relief and rest, in visions of a material heaven, with definite bounds, gates, golden streets and an incarnate Deity upon the throne. Pure unqualified atheism is fast disappearing from philosophical circles, since the deepest science and keenest logic decide that nature cannot be rationally explained without a directing mind. The ever present, self-evident fact that mind certainly exists as a very conspicuous part of nature, has ever been a living protest against atheistic theories; for if the atheist once admits that intelligence is uncreated, and eternal, he is no longer an atheist; he has conceded the essential point of theism, for uncreated mind is Deity. The attributes of this Deity belong to another branch of the inquiry; the dark fact of evil in the world, and absurd theology, do not at all affect the theistic argument as some argue; for a fiendish device for torture may prove design as well as the most benevolent contrivance. A supreme, malignant intelligence is conceivable. If it is claimed that the world's mind has arisen from senseless matter, the claim is pure assumption, if modern biological science is authority. Tyndal and Huxley tell us the doctrine, "No life without pre-existing life, is now victorious all along the line." Huxley's acknowledged bias toward materialism no doubt made him hope to see life generated in his sterilized infusion, but no life appeared. When previous, less cautious experimenters found life in their sealed bottles, atheism was thought victorious along the agnostic line; matter was proclaimed creator. Science has said, "There is no God."

It is plain that physical science can never solve the theistic problem, since thought and life are far too ethereal for experiments with air pumps, vacuums, and microscopes; the question clearly belongs to the realm of metaphysics and reason. Had life appeared in Huxley's well guarded crucibles, it would not have settled the "spontaneous generation" controversy, for a theistic scientist might reasonably urge the fact, that a perfect vacuum, excluding the last atom of air is impossible, and that one lurking atom might contain a germ of pre-existing life. His claim that heat had destroyed all germ life in his flasks, might be met by the claim that it is not yet known what degree of heat some forms of life can survive, since some species are indestructible by boiling water. If scientifically critical, the theistic skeptic might still further urge the probability, that infinitely small, ethereal organisms had entered through the pores of his bottles, since science estimates that the earth to be without pores must be compressed to a cubic inch; how porous then must be all substances known to art.

Whence, then, is life? "Spontaneous generation" is mere assumption; the protoplasm of science comes nearest to bridging the troublesome agnostic chasm between dead matter and consciousness, and yet that nebulous "physical basis of life" may not be that inorganic, homogeneous substance it is assumed to be, for more powerful microscopes may yet resolve it into individual organisms, as better telescopes resolved the Milky Way into separate stars. Evolution traces the chain of organic beings backward till all

pedigrees and records are lost in prehistoric chaos, where philosophy substitutes theory for fact and observation. In this hazy, unknowable realm those wondrous Darwinian germs were born, which have, we are told, developed into the life and soul of man. The vast inquiry then concerning the existence of a God, is now narrowed down to the one simple question: has what we call matter, within it, elements which in proper combinations can originate life and consciousness? In searching an answer, scientific analysis is impossible; no microscope can give us a glimpse of the unseen power veiled in a material atom; no anatomist will ever unmask the mathematician that weighs the stars in the brain of the astronomer; our answer, if it ever comes, must come from a far more subtle analysis in the laboratory of the reason.

If, as strict materialism assumes, matter in its ultimate nature is totally destitute of sensation and thought, is it not self-evident that it could never evolve a mind? such an evolution is clearly nothing less than creation from nothing, the giving to atoms in combination, a new and distinct element not existing in any individual atom; it involves the miracle of extracting from a substance something not in it. According to pure materialism it logically follows that a little more or less carbon, nitrogen or some other senseless element, or a different arrangement of them, determines whether the compound shall evolve a Shakespeare or monkey. The chasm between unliving matter and mind grows wider and deeper as we look at it; the assumption is self-evidently false, without a mutual agreement between the directive thought in nature by any vague theory of blind "potency" or "unconscious cerebration" in matter, for when looked at closely, those imposing phrases mean nothing but old chance with a new ambiguous name. What is this curious, "unconscious cerebration" when translated into intelligible terms? It can be better expressed by the term unthinking thought; for the very essence of thought is consciousness. Can the keenest reasoner tell in what respect an agent that does not know what he is thinking or doing is superior to chance? It is truly a mystery why in the name of science the attempt is made to explain mental phenomena by the laws of unthinking matter.

Admitting, for argument, that isolated atoms of cerebrating matter exist through nature, it is certain, even then, that nothing but anarchy and chaos could result, without a mutual agreement between the independent particles. Is it not positively sure that the parts of a sewing machine, although endowed with motion would never find their proper places without the aid of some guiding mind? The infinitely superior art of nature shows a unity of plan and purpose, which proves a virtual personality behind it. A harmonious congress, however numerous its members, is practically person, as much as an individual being, upon this unique philosophy a God is still at the helm. By the theory that all nature is permeated by intellect, we reach the most tangible idea of God which man has yet conceived; the profound thought which Pope has made immortal in his lines,

"All are but parts of one stupendous whole
Whose body Nature is, and God the soul."

In reasoning "from nature up to nature's God," analogy, or reasoning "from what we know" is the surest guide to truth; clear, close analogies come near to demonstration; by things seen, analogy reveals the invisible; the spectroscopic having proved that all visible stars are of like elements, we believe the unseen worlds are of the same. Gravitation being known to operate through all known space, science believes it "universal." The theory of "spontaneous generation" is better proved false and unscientific by analogical reasonings than by any other line of argument, for since nature, through all historic time, has vitalized unliving matter, and transmitted life by means of pre-existing, living parentage, it is surely safe and philosophical to believe that such has been her method in all prehistoric times. Intellect, nature works by means of fixed laws, using the inherent attributes of matter in her creations, and is it not reasonable to affirm, that had matter inherent capacity to spontaneously "replenish the earth," the existing, elaborate procreative system would not have been devised. Analogy forbids us to believe that the fixed law of parentage which prevails from the mammoth to the utmost limits of microscopic life, should cease to be the law in the invisible realm beyond the range of the microscope. Can materialism show why it is more reasonable to believe in the spontaneous generation of a germ, than an elephant; the germ of evolution is the greater miracle. Is there any magical, creative power in invisible atoms, not in visible pounds and ounces? So far as reason can see, nature's God is not strictly Omnipotent in the usual theological sense, but like human genius creates or forms by intelligent use of existing materials and forces. Sight was not given by a word, but by a scientific optical contrivance, adapted to the established laws of light; hearing was also given by conforming the ear to the properties of the air; stubborn matter was fused that it might more readily assume forms best suited to produce celestial harmony; solid nutriment is dissolved that it may easily reach its destination in the system; such a reach, reaching a conclusion concerning God's power and creative method.

Old, crude atheism is fast growing obsolete; very few now care to argue that drifting sand might happen to make a telescope, or atoms of phosphorus in the brain compose a poem or weigh an unseen planet. Matter is eternal, says materialism; and dead also, says biological science; its latest utterance being, "No life without pre-existing life." From these two materialistic postulates it logically follows, that life must be eternally co-existent with matter, or was subsequently given it by creative energy; for this puzzling chain of "pre-existing life," made up of isolated links of pre-existing fathers, must at last reach the end of the family record; and the blank beyond be filled by an agnostic "Melchizedek without father or mother"; for a chain having one end, must have two; what can be increased, can be diminished and exhausted, and cannot be infinite. Unable to explain nature without a God, the philosophical Hartmann evolved an agnostic Deity, who wills and thinks unconsciously.

Theism is grateful for his scientific demonstration that God thinks and wills, but rejects his absurdity, that he thinks unconsciously, for consciousness is the very essence of thought. Materialistic gods are mostly too impersonal and vague for religious purposes; the fear of idolatry makes the ideas of God too shadowy and unreal. In conscious helplessness man ever prays, "Nearer, my God, to Thee." A metaphysical Deity whose "center is everywhere and his circumference nowhere," and an immortality only in "persistent force" or the "grateful memory of posterity," is, indeed, a cheer-

less theology; the pagan and scientist alike are forever "feeling after God." That idea of God which makes him most personal, best meets man's mental needs. Pope's thoughts of God as the soul of the universe, give us the most tangible conception possible of an infinite personality. The familiar fact of an invisible human soul dwelling in, and controlling a limited portion of nature, enables us by its profound analogy to extend the conception of the universe itself, and regards it as a person. Metaphysicians define personality to be "intelligence and thought"; Paley says, "Whatever can plan is a person."

The vastness, or even the infiniteness of the universe, does not preclude the idea of personality; plan and purpose is its test. A man's personality is not tested by the space he fills; and why deny personality to the mind in nature when it offers the same proofs as the human mind? It is true, the soul of the world is invisible, but so also is the soul of man; no microscope has ever given us a glimpse of them; they are only to be seen in the picture gallery of the reason. Man in his relation to the forces of the universe may be regarded as a finite Deity; an image in miniature of the Infinite Power. His limited control in a small sphere of nature discloses the far reaching, scientific, and religious truth, that the great physical forces of the universe are not ultimate, independent energies, but are subordinate to the still higher law of volition, and conscious free will. The finite human will can suspend and defy gravitation by throwing an inert stone into the air. Where is the real origin of the force that projects the stone? It surely means escape from bondage, but not death; for these are all inert, impotent in death; the primal energies from a conscious, living will. The simple, yet marvelous fact that an immaterial, finite will can move and control inert matter, makes the grander thought conceivable and philosophical, that the material world itself is moving by the direct energy of a supreme will.

Analogy is a strong support to faith; do we deem it impossible in an hour of doubt that mind can impinge on solid substance and propel the planets? Let us throw a stone, read its profound lesson, and extend the analogy to the universe; even back to that dateless, yet certain epoch in creation, when the uncreated, absolute Will overcame the almost infinite power of gravitation, disturbed the powerless equilibrium of infinity, and equally distributed ethereal matter, and sent the revolving nebulae on its world-creating mission. By a few easy steps of common sense logic, and few simple analogies, much agnostic mist seems to disappear, and we have left us a conscious, personal Deity for an "Intellectual Basis of Faith," instead of a "dim, desiccated ghost inhabiting the empty space between the tangible world and the abyss of the infinite." Theism, so vague and ethereal as to exclude the hope of communication between humanity and God, is person, as much as an individual being, upon this unique philosophy a God is still at the helm. By the theory that all nature is permeated by intellect, we reach the most tangible idea of God which man has yet conceived; the profound thought which Pope has made immortal in his lines,

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instance) as to lead to disaster and ruin. But the correctness of the general statement made by you that "causation moves in cycles and the most alarming perturbations are balanced by forces operating in other directions, (or rather, I would say, by compensating forces resulting from the very perturbations themselves) so that the result is the preservation of order," seems self-evident.

Thus was it found to be in regard to the orbits of the planets above alluded to. The consummate skill of the great analyst Lagrange, following the lead of his predecessor that prince of philosophers, Sir Isaac Newton, has with all the accuracy of the higher mathematics, demonstrated two theorems (one concerning the inclination of the orbits of the planets and another concerning their eccentricities) which prove the impossibility of any disastrous accumulation of changes taking place in either the one or the other of those varying features, of their orbits.

So, my friend, on account of such facts as these and others, that might be named and in the light of intuitive faith in the Infinite Divine Spirit, do I agree with you that "any system which does not provide for restoration as well as destruction, confesses its own weakness."

So may we continue to believe that when science with continued striving shall

"Drink still deeper from the Pierian Spring"—yet more "star-eyed" and with eyes anointed from the union of spirituality, she will yet read us the lessons that will demonstrate, as you in effect aver, that evolution development, while it is really "the method of creation," yet behind it lies an intelligent causation whose thought controls the whole. Yes! and will read the further lesson that the grand drama of life is not "born to die," but that it is upheld by laws forever developing life from death and begetting compensations for all apparent waste.

Did it ever occur to you, my friend, where we may look with some plausibility for the compensation of the solar energy radiated as light and heat into space from the surface of the sun? Are not both light and heat only vibrations of varying wave lengths radiated on every side through the all-surrounding ether of space? Make all things radiating from a central point their intensity diminishes in proportion as the square of the distance from the radiating center increases. That is, at twice any assumed distance the radiations are spread over four times the surface covered by them at the distance first assumed and are weakened in proportion to the increased space over which they spread.

Now according to theory attested by abundant practical evidence, the intensity of solar gravity or attraction varies according to the same law of radiation; "inversely as the square of the distance"—so does the attraction of every other body or particle of matter; such being the universal law. Why, then, shall we not consider gravity as inward converging vibrations in the Cosmos ether, in like manner as light and heat are the outward radiating vibrations of the same? Both are in one sense equivalents of force, and it is only yet beyond us to explain how the out-flying messengers of light and heat may become repolarized in the depths of space so as to join in the returning flood of gravitation towards the solar furnace, there again to be revived for an ever repeated outward journey as the emissaries of life.

All this, as you will say, is but speculation, which is admitted, and I claim little originality, if any, for the ideas which may have been thrown out before, but in some such direction will doubtless be discovered the grand compensation that will counteract the anticipated waste of the life of the universe. Our sun with its attendant planets is not only radiating light and heat constantly as mentioned, but it is also laying through space with its attendant planets at the rate of many miles per minute, and in so doing must catch in its net of more than eight hundred thousand miles in diameter an immense number of meteors and other small cosmic bodies known to be numerous in the inter-stellar spaces; and with these, partially at least, supply the home consumption of its "solar furnace."

Mathew Williams, author of a volume called "The Fuel of the Sun," though not assuming to be entirely canonical, in a scientific sense, yet has his work been styled by some of the professors, "a startling book," remarks at the close of his 6th chapter: "Having shown that heat thus radiated into space is received by the general atmospheric medium; is gathered again by the breathing of wandering suns that inspire as they advance the breath of universal heat and light and life; then by impact, compression, and radiation, they concentrate and redistribute its vitalizing power, and thus maintain the eternal round of life."

One more speculative idea in the line of thought suggested by your writing: There are now sixty millions or more of suns visible through our best telescopes. Radiating centers of life and force to surrounding planetary worlds—many of them vastly superior to our sun in dimensions and power. There are also nebulae innumerable from which are being evolved other suns and systems.

The suns we now see have shed their mild and quiet radiance upon mother earth, with little apparent change from the earliest dawn of human history. Of what use in the grand economy of nature are all these stupendous suns with their undoubted attendant habitable worlds?

Are they not all "Gardens of the gods," wherein are being evolved from material surroundings the countless individualized offspring of the Infinite Spirit?—children of his house—"heirs at law" of their limitless patrimony, and destined to become co-workers in the line of the Infinite Will?

What, then, will be the number and the power of the untold angelic hosts, that have been born and will be born on these myriad "gardens of the gods," and nurseries of angels, before even one little sun "grows cold"? Hosts that will co-work for the perfecting and maintaining of the Divine cosmos! Does not man now in his comparatively feeble condition dig from the bowels of the earth and put to legitimate uses the seemingly wasted solar energies that ages ago were locked up as debris in the coal measures deposited during the carboniferous era? What, then, may we ask (should need ever arise), could not such angelic hosts accomplish towards aiding to counteract the waste of the life maintaining energies of creation?

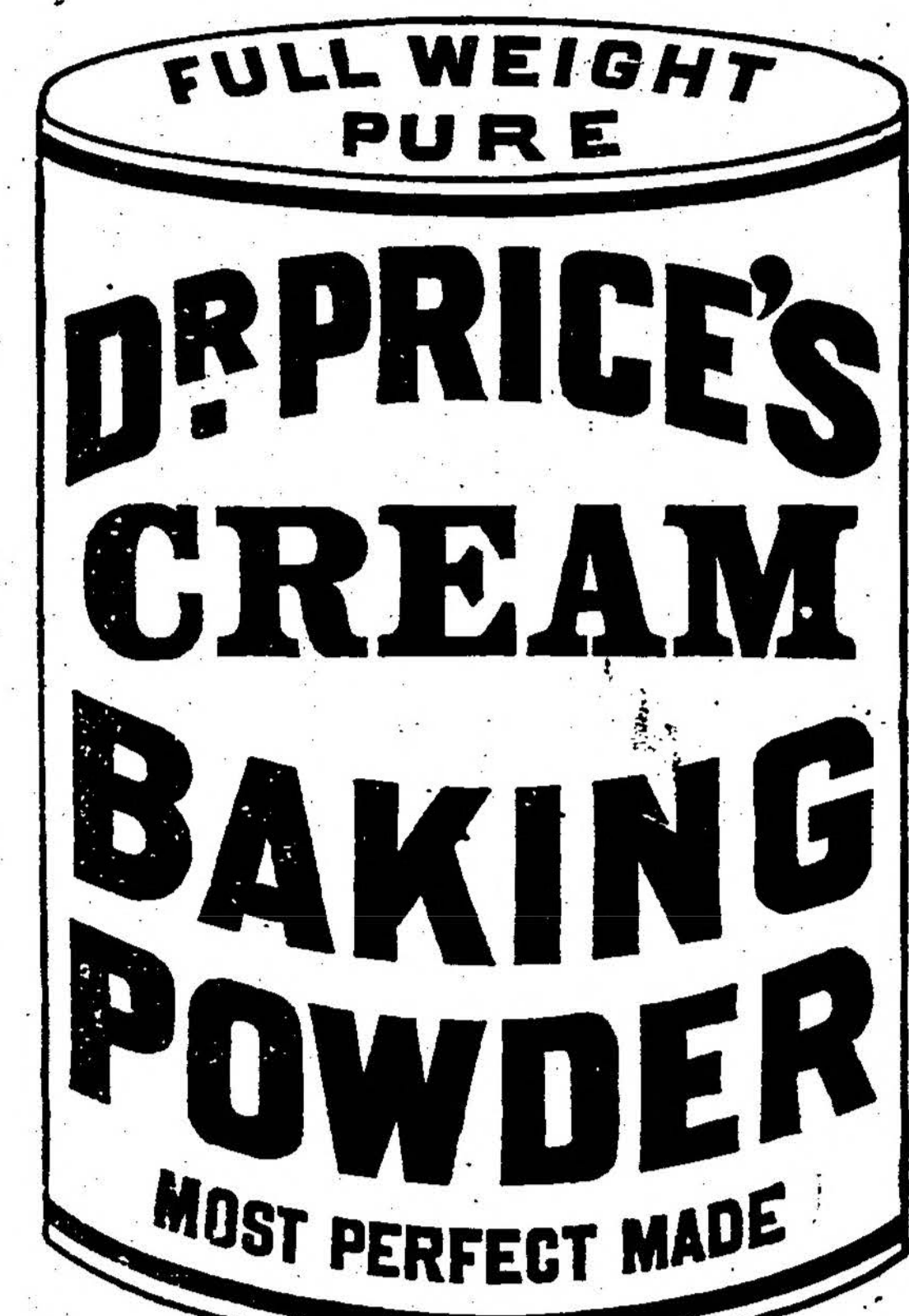
The anticipated death of nature through causes presumed by those yet insufficiently awake to her occult mysteries, is by their own showing, so remote as hardly to be considered a practical question; yet let us not even in fancy look towards the advent of such a period. Enough at present do we know of the Infinite that has passed behind and is now beside and before us to rest in confidence of soul.

Don't not the glory yet to be revealed.

Very truly your friend,

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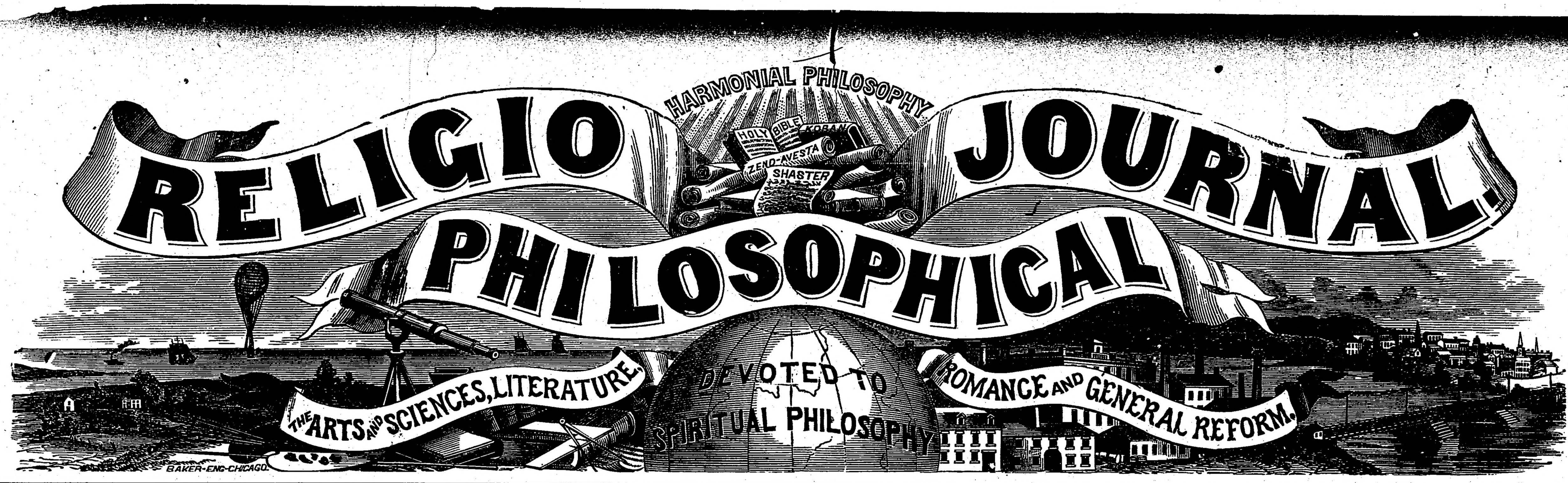
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Was Jesus a Supernatural Being and Our Atonement with an Angry God?

Lecture by Rev. E. P. Powell, Delivered in the Opera House at Utica, N. Y.

Let us walk very tenderly to day, not only for the sake of those who believe in Jesus as divine, but because of the real divinity that was in him. For really the most important need of our age is not to disbelieve in the divine but to heartily believe in it. It is the very undivine stories about this man Jesus that while they do not prove him to be God, ruin his influence as a man, that we need to be rid of. The most divine thing in this world is man. Now when you find a man who has all of man in him, you have found something very divine. You do not need to set him at your street corners, turning cobble stones into bread or water into wine. Any wizard can do that. His fulness of manly life makes him a Savior, and we are in great need of something of that sort. To believe in man our highest need, and it is the one thing we have been taught to despise. The reconstructed theology of the future will have for its corner stone faith in humanity. I would, therefore, speak of Jesus with reverence and love because history gives him to us a character of an intensely human sort.

Humanity is the first point in the progress of evolution where nature becomes self-conscious; and in its consciousness of self becomes also a later consciousness of possibilities much better than self. That is, man can conceive an ideal. What does that mean but that above self-consciousness the better sort of men are self-inspirable? This other and better self, this highest conception we call God. Now Jesus was not only in himself richly endowed, but he had unusually good inspiration—his ideal of what was best that is worshipable, was much ahead of most men of his day. In other words, he was not only a remarkably good man, but he had a remarkably good God. He had gone in the way of inspiration. If to you this sounds peculiar, it is only from popular error that supposes we all worship one God. We worship what we practically vote for. Our ballots in the way of good will, benevolence, honor, faith;—or, if you take the most of them, our ballots in the way of greed, meanness, brutality, sensuality, unfairness, intolerance are cast for about as many gods as there are men. The Supreme Ideal is of course One; but who has attained to anything like a working conception of the Supreme? Now Jesus had a very extraordinarily good God for the times in which he lived, or for even our times. Had he been willing to vote for a poorer one he would have been popular. It was not his blaspheming the temple that upset his neighbors; but he blasphemed their idols or mental idols, that is, their gods. They bowed down and finally did what would be done for similar offenses now, if the law were not so strong—they killed him.

You will have no correct notion of Jesus by simply thinking of him as the revealer of your religion. Not a bit of it. The average gods of to-day are very much coarser than his. The average gods of our age are, however, superior vastly to the gods of his age. There are many to-day who can endure the thought of a God such as Jesus loved. There are fewer who would stone such a God. But if the God of Jesus, the divinely good Fatherhood, who abhors lying, cheating, spies and frauds had showed himself during our political campaign, he would have been unsafe even in the churches dedicated to him. Human passions enter into the popu-

lar church god. Christian trading does not admit Jesus God to look over the day book. He has little admittance in the pulpits of America.

Jesus then as remarkably gifted in upward looking—a seer of the higher sort, I am desirous of reverencing. In him was so full a humanity and so rich a divinity that he cannot be too cordially loved or too honorably followed.

I and my revolt ends where the Unitarian begins his. In the notion of a divine God I see only cheap credulity. In the notion of a divine church, there seems to be a palpable fraud; but to the notion of a divine man there is no *prima facie* objection. A man is divine just in proportion to his foreseeing ability; his power to anticipate evolution. What ordinary men ever expect anything better or work for anything better than the present? They sneer at those who do so as dreamers and poets. They have their divine books. By these books the past was best, the old was sacred; the temples and creeds of antiquity contain the lost keys of righteousness; man is fallen; to go back is to be saved. But the prophet looks before him. He declares that the churches will be broken down, the temples will not have one stone left on another, the books will lose their authority, but man will be vastly better than he is. He alone will be saved, for he is the temple that holds God; the future is to be glorious with progress; to press forward toward higher ideals is the true religion. This was exactly the plan of Jesus. He was a prophet of evolution, the forward looker. He was a poet of the divine future. I want you to see this distinction very sharply and you will learn more truly how to estimate this man. The science of evolution was not yet born, but the philosophy of it was. Darwin ought to have preceded Jesus. But the prophet and poet always sees a great idea ahead of the methodical workers. Evolution was felt by Jesus before it was demonstrated by Darwin. Jesus is, in fact, as the great evolutionist, his gospel has very little backward looking in it, and it is valuable only for having its eyes in its forehead. But for this Christianity would have been dead long ago. Faith and hope ending in human good-will is its key note.

But unfortunately the gospel of Jesus was taken up very early by those who were worshippers of the past—anything but evolutionists—they had Jehovah on their hands and a lot of old songs to dispose of and some wretched legalisms. They undertook to make an agreement between opposites. Jesus was dead and could not speak for himself; so they put words in his dead mouth. They loaded him down with Messianism and Solomon's robe and David's brute force songs and the cosmology of primitive ages; and from them Jesus comes before us as the most patched and beggarly compromise of history; and that Jesus is called God. The church of orthodoxy is an effort to crane the neck backward and forward at once, to harmonize Jesus with Jehovah—the sermon on the Mount with Kings and Samuel.

We must get rid of this motley clown of the early ages. Jesus must be born over again of the conscientiousness of our freer age. His gospel must be rid of the necessity of shoddering a system of faith that he came to overthrow. If there was one thing clear, positive and determined by Jesus, it was to destroy the old religion. To-day the whole of that which he asserted is preached in his name. Jesus has a right to be known for what he stood for. He was emphatically the teacher of human progress, and as such foreseeing with keen precision the high destiny of man, I believe in him.

Evolution traces the working of nature from a universe of molecular struggles up to organized worlds. It shows us these worlds at last clothed with life. It next points to where in the struggle of life for continuance a brain appears. It traces for us the growth of nerve and brain until man is evolved.

The history of man then goes on from the brutal struggles of primitive races until language and letters appear. Speech flowers into poetry and fruits in philosophy. Life grows moral and noble as knowledge writes its creases in the brain. The brain folds over leaf of experience till it looks to-day like a printed volume. Why should man not look ahead? The struggle of brute force must end. Higher plans must predominate. The era of peace shall dawn. Moral will shall supplant brute force. The future shall be a reign of God and love. Evolution—the religion of hope is the true religion. On earth peace, good will to man. All angels sing it. Jesus sees it, comprehends it and asserts it. Blessed are the meek, not the warriors; strike not back the striker; the age of clubs is to pass away. God and man are one. O, Father, I pray that all may be one. Jesus saw the Supreme sees. In his eye he was God. In his wish he was God. In his sweet life he was God. In his love of peace he was God.

Who and what is God? We know the Supreme only by its manifestations. Its manifestations in nature are unconscious and unmerciful. In savage men they are conscious but brutal. In the higher man they are self-conscious, glorious, good and sacred. Jesus was; therefore, God to the world—God brought into human life.

Was he, therefore, supernaturally begotten, or miraculously born? Only as all goodness and wisdom are miracles; and that they are. The first great miracle of this earth was life; the second was conscious thought; the third was moral purpose; the fourth was cosmic love, and it took ages on ages to beget each one of them. Each was a begetting of the Divine—a birth of God. At each such in-

carnation stood a man. The predecessors of Jesus are largely lost in the darkness. Many were, however, divine; God-in-man. They marked the evolution of higher things on our globe. None of them as divine as Jesus. Jesus was not divine as the best manhood of later ages is or will be. But he was the God on earth of that time—too much of God for the age to endure. Others lived with him who were much like him. Perhaps others lost sight of, who were quite as divine.

What divinity had he in him? Certainly not the tricks told of him called miracles. He was no Heller or Anderson spending his time largely by his presence, don't doubt. All was divinity in him, the honest soul, do that. Disease is an accompaniment of fraud, and death goes out from a false soul, goes out through his body and the atmosphere about him. Healing is the gift of worthiness and health. Jesus must have been gifted in body as he was in soul. No one could have come near him without a physical blessing unless he came with a lie in him. That is the key of honest faith. It cures always; honesty helps honesty—the honest sick; blessed by his word. All health is divinely good; all honesty is divinely good, so you may say it is of God.

But Jesus's great central thought was this: God and a good man are one. They killed him because he said God was His Father. Abraham was their father and Abraham died; therefore, they were false and hated the true. That was exactly the plan of Jesus. He had seen me had seen the Father. God is none other than the man that loves and works divinely. Now men have reversed this, and said God came down in Jesus. On the contrary, Jesus went up to Godhood. There was no incarnation of a God, but Jesus, by a good will and right life, became God. Each man who followed Jesus is on the same path. Evolution points ahead. We are living yet only just out of the savage age. What wars! What hates! What brutality! Jesus says you can, you must, you will reach something vastly better. This earth is to cease its wars, to abort its crimes, to become full of fatherhood and so all men become brothers.

So the second great idea of Jesus was human brotherhood. He stepped over national limits and made patriotism for the first time an inferior virtue. You can hardly realize what it was for a man in those days to take so wide a vision of affairs. The world had hardly gotten well into the national era. It began with no tie wider than the family, all was brute force except the restraint of blood kinship. Tribes began to be formed not more than ten or twelve thousand years ago. Nations were not invented more than five thousand before Jesus, probably hardly that. Till his time the ten tribes of Israel were a fair sample of social unity—confederated tribes. One thousand years before his day Saul was their first king, but held them together only as tribes. The nations of the earth had not been more than eight in number. Now Jesus rose higher, he and a very few more great seers, looking over national life, they proclaimed human unity. Samaritans, Gentiles and Jews were all to be one in the growing rule of rightness.

This was original; Christianity, God and man are one, that is, the moral law became, therefore, love God and love your neighbor. Lay down your sword, beat your spear on the anvil of peace into a pruning hook.

In establishing this revelation of human hopefulness and duty he was necessarily an antagonist of the old religion. They claimed sanctity—to him they were lies; woe unto you Scribes and Pharisees was not an uncommon cry of his. There was, there is, no compromise between truth and untruth. He was killed in the interest of established society. His theories were subversive. He worked on an ideal. He was a theorist, a dreamer. This fellow calls God Father. This fellow says that the sacred temple shall perish. He is a worshiper of new gods. So they said. Of Socrates. He defames our gods. Stones for one and a cross for the other. Evolution always forecasts tendencies and its forecasts are revolutionary. We must prevent the future if we would perpetuate the past.

Now, then, what sort of a being was Jesus? He was the forerunner of an age of human fellowship—that age which is the divine in man, not any longer the brute in man. His divinity was that common divinity that belongs to all. Was he God? Yes, as good as God as we have seen, all in all. You are shocked to hear me say it, you who say you believe Jesus was God. You cannot hear your own creed unless in its old formulated coldness. I say it warmly, Jesus was God.

Old theology had one, two, three, ten or ten thousand gods. Early Christians reduced or defined all divinity in three persons, the Father, the Son and the Spirit. Later the Catholics practically added the Virgin Mother. Protestants have largely ignored the personality of the Spirit. Unitarians deny the Son. But friends! science has led philosophy of late to reverse this and deny the Father. Men hardly comprehend as they deny the tendency of the times in this direction. God, the Son, is slowly coming to be the only divine One. Outside of men we find the rage of unmoral, unconscious forces. There is no god in the elements, none among the stars, none in the storm or in the sun that we can appeal to. It is the intensely growing, human, man coming out of brute life into an evolution of rightness and justice and brotherliness that is the only divine of modern eyes. We shall continue to build

churches to the Father, but our Hospitals and Retreats and Homes will all be to the Son. To worship the Father has been productive of hate, to worship the Son has been always a saving force.

With this view of Jesus, what theory of an atonement can we frame? None at all. To undertake such a theory was another part of the inheritance of those who professed Jesus, but never in the least followed him. He, as you saw, bitterly assailed the heathenish survivals of primitive religion that he found predominant. His professed followers, necessarily much smaller men, for the most part were not able to emancipate themselves from such heathenism. They undertook to make Jesus conform to them. He was no longer alive to make protest. They put words into his mouth that he never spoke; they perverted what he had said. They made him a part of the old theology.

But let Jesus stand for what he was and by what he did, and you get no system of blood sacrifice by any logic. In a previous discourse I demonstrated the falsehood involved in the notion of the fall of man and the curse of God. But if there was no fall there was no need of an atonement. That Jesus was killed to pacify eternal love is an immoral assertion.

Or, if you leave out of view another world and consider only the welfare of man on this globe, the death of Jesus has not an iota of influence in the way of pacification. The clouds give us just as much rain, the fields give us just as much grain as if he had not been killed. We die as speedily, we live in the same way more comfortably. The only influence his life or death have had on this life is as the life and death of any good man affects us. Certainly Jesus has not saved this world, whatever assumption you may make of another world that we cannot examine. There is no cessation of war, or any decrease that he provided for. Poverty still grinds and selfishness enforces. Three-fourths of the world do not know he ever lived. Of the fourth that do know, few have any comprehension of his nature.

Finally, if salvation is character, Jesus can be of advantage only as he is an example and impulse to honor and health. As such his value cannot be overestimated. As such I have presented him and believe in him. Till such men live we have no conception of gods worth the having. All good gods have been men deified. Of Jesus the greatest thing to be said is not that he reformed men, but that he reformed God. The old blood thirsty tyrant of antiquity was shamed by the sweet humanity and holiness of this man. He saved not the world but he saved God. The God of to-day is the creation largely of Jesus.

But while in no sense a sacrifice to eternal love, Jesus was largely the embodiment of the Savior purpose and nature. He had that alluring feeling for suffering that never fails to save. Read his story of the Prodigal Son that forever abolishes the law of hate and revenge and establishes the law of pity and helpfulness. I read his story of the man among thieves and I feel my own wounds are at last tenderly cared for. It is the dawn, the very early dawn, of God over the east of the soul and society. The fingers of scarlet and gold that came up the sky, and light our foreheads and set the birds singing peace in our hearts, are taken the sun after awhile. Wonderful is the progress of man, but more wonderful is it yet to be.

Our Kith and Kin.

There is a story widely current among men to-day that a little Hebrew, of mean appearance, but dauntless zeal, once stood on Mars' Hill, and declared to unbelieving Greeks that "Hath not of one blood all nations of men for to dwell on all the face of the earth." That such a statement should have been received with scorn by the Greeks goes almost without saying, because they could not conceive of their cultured nation being of the same blood as the "outer barbarians." So the "apostle to the Gentiles" found but little favor with the worshippers of the "unknown God." Yet the teachings of Paul in that day were scarcely more abhorrent to the cultured than are the teachings of science to-day to the "orthodox"; for, while the proselyting Hebrew simply taught the brotherhood of man and the fatherhood of his God, science to-day teaches the universal kinship of all organic life, and says, in words that cannot be mistaken, that time hath woven in one loom all forms of life on the bosom of mother earth, whence all came, and to whom all must return.

How all life is related in an endless chain is one of the most fascinating studies any one can pursue; for it opens the most unexpected relationships, and reveals wonders such as ancient folk-lore never touched.

Take, for instance, the common red clover. No one would suppose for an instant that human sympathy and the love of poor people for the animal world had anything to do with its growth. Yet science teaches us that this is so; for the red clover is fertilized by the humble-bee, which, having a longer proboscis than the hive-bee, can reach down to where the nectar lies buried in the male clover's heart; after which it flies to another clover, a female, bearing on its wings and body the pollen of the male, which is thus transferred to the other; and the clover obeys the law of increase, so that cattle grow fat, and farmers' hearts are gladdened thereby.

The fertility or sterility of the red clover depends then upon the numbers of the humble-bees, and their number is regulated by

the number of field mice; for the mice are fond of honey, and prey on the stores of the bee. Therefore, if mice increased inordinately, the bees would infallibly perish, and with them the red clover; as the fertilization of the clover by the wind or by other insects would prove a very uncertain matter, and its chances for life would be small.

Now, the number of mice in any cultivated district depends upon the number of cats kept in that locality; for the number of mice is inversely proportioned to the number of cats. The more cats, the fewer mice; the fewer cats, the more mice, the fewer bees; the less clover. That is a simple proposition, and it is an equally simple one that the number of cats in a community is regulated by the sympathies of the people; for, if people are small-souled and penurious, cats are reduced to a minimum; but, if children are numerous and hearts are tender, there is sure to be plenty of cats, and so the red clover is comparatively safe; and the case seems very clear that the perpetuation of the clover and the moral sentiments of the community are related to each other by a very simple chain of cause and effect. Hence, we begin to realize, as we think of it, that not only are men and nations related to each other, but all life on the globe form "Parts of one stupendous whole."

In whatever direction one turns, this same relationship appears; and I remember the surprise with which some simple, kindly friends of mine saw a bat's wing, as it seemed, for the first time, though, in reality, they had known and dreaded bats all their lives. It was on Falkner's Island, a little four-acre oasis in Long Island Sound, where I was passing the sunny summer days, with the wonders of sea and sky, of air and rocky islet, to fill the flying hours. I had caught a bat; and, after ending its savage misery, I proceeded to spread it out, and open its mysteries to my friends; and with what voiceless surprise they saw that it had five fingers on its hand!—that the thin membrane of which its wings were composed was spread out over its elongated fingers; and so much of human plan and purpose, so much of visible relationship was there in this hideous visitor that there was something "uncanny" in it, especially to people who had been born and bred where the Mosaic cosmogony had to be accepted under dreadful penalties,—for the Pentateuch explains nothing, while it tells everything.

But if the wing of a bat were a mystery, how much greater the mystery when we discover that the fin of a porpoise, the flapper of a seal, the leg of a horse, and the arm of a man are all built on the same plan,—that the five fingers and five toes seem to have belonged to a vast army of our most distant kin; and we feel a sense of awe creeping over us, as this relationship becomes clearer and clearer, as it ever does, through patient study. The five fingers of the porpoise are only revealed when the knife has cleared away the black skin. The five toes of the horse have been reduced to the one great toe, with its armature of toe-nail, which we call the hoof; yet the rudiments of the earlier form still linger in the bones of our existing horse, and the occasional birth of a three-toed horse shows only a reversion to an early type, which we could readily accept, even if Prof. Marsh had never found the fossil bones of the three-toed hippus that once roamed our own land, long ages before the Spaniard brought our modern species to repopulate the western plains with wild horses!

Strange are the revelations of science, and passing strange that they have come to dwell with only a small class; yet every man and woman should be scientific in their thinking, and seek for the cause of every effect, and the effect of every cause, that come into their daily lives. We have come to associate science with retorts and crucibles, microscopes and telescopes, with "Lang nebbit words" and high sounding jargon, which make us fear its very name, even though it is ever calling us to come up higher. But a knowledge of the relationship of life to life through the endless chain that reaches into the infinite would make us better men and women; and as we watch, in our daily lives, the affection of a dog for his master, the jealousy of a parrot of its mistress, the overbearing tyranny of an English sparrow to its poor rivals in the struggle for existence, and the grim savagery of a child torturing flies in a sunny home, we would learn to trace our relationship so far that we would be kind to every living thing that shares with us the breath of life. Then, a scientific knowledge will set us free from the vile superstitions that have cursed the world for weary centuries; and we will come to realize the deep truth hidden in the words of the Christ of India, centuries before the babe of Bethlehem had been born: "Pity and need."

Make all flesh kin. There is no caste in blood, which runneth of one bee, nor caste in tears, which trickle salt with all."

PETER ANNET.

Mr. Isidor Hauser of New York has in his possession a notable violin made by Antonio Stradivarius at Cremona in 1710. It is powerful, brilliant and mellow in tone, and of well-balanced strength in all the strings.

Edmund Yates says of the late Prof. Richard A. Proctor: "As a lecturer he was unsurpassed. His fugitive articles, conversations, and letters have familiarized outsiders with the deepest thoughts of experts. A potent force and a stimulating factor is extinct."

On the Definition of the Word "Soul."

BY HELENBACH (Posthumous).

If we imagine two circles which have different centres but which partially cover one another, we have a representation of two ideas which bear the same name and yet are very different. With objects visible to the senses, a misunderstanding as to their nature is less to be feared than it is in considering abstract ideas; we are readily agreed what man is, but almost everyone has a different idea as to what the expression *soul* or *spirit* really denotes, and in consequence of this diversity of opinion, the transcendental basis of human beings is subdivided into spirit and soul, the one being denied and the other allowed to animals, and the first described as being the seat of self-consciousness, etc., without any very apparent reason. The cause of this is that each one includes under this idea what he chooses, without regard to the fact that these definitions are of ancient origin, and should not be remodelled carelessly or at will. The discoverer of a new element or planet cannot arbitrarily give it a new name, but to give new names to old things, or new meanings to old names, must cause great confusion. If we wish to find out whether the words spirit and soul can be rightly applied in connection with man, we must first of all be quite clear as to what and how much we really do know about the basis of human beings.

We know that within us is a *subject* which wills, feels, thinks, and which, according to all probability—since no other factor is known to us—also has an organism composed, however, not only of living cells, like that of the senses, but possibly of some other matter, or substance, as well. I have prefixed *meta* to this possible second organism (like *meta* in metaphysics), solely to distinguish it from the physical organism, without prejudice against any other definition.

Now, we read here and there that the subject is the spirit, and what I term the meta-organism is the soul. Is this correct? Up to the present time both have always been understood by the word soul, and whatever grounds we may have found for this transcendental basis, both have always been comprehended in the word soul, for this idea does not analyze the being of the soul, but comprises that which lives, feels and acts in us. Therefore we speak of the *subject* and *meta-organism* and of the *soul* of man. It is a shorter term for the "intelligible" subject, with all its known and unknown attributes, and this expression should not be further upset. Soul in ordinary language means the whole (i. e., soul and spirit).

Is this subject indeed a spirit? Who can define it? Is it immaterial? But what then is matter? Not without reason does Schopenhauer call it "causality." In common life, matter is looked upon as that which acts upon the senses; but now we know that it is a combination of atoms. But then what is an atom? An invisible, indivisible, indestructible, eternal and infinite something! It is so small that we can form no conception of it, and yet it extends to the cloud-like milky-way of the universe! Finally, it is a varied collection of ether atoms! In the old times we might speak of spirit as matter, but now we do not know how spirit and matter can be defined. Hence it arises that spirit and the words derived from it have such different meaning while the idea of the soul has always remained the same.

To say that "the subject in us is a spirit" is open to two objections: firstly, because it is not clearly defined, and therefore we cannot know what a spirit is; and, secondly, because neither do we know what this subject is. We cannot absolutely deny any one who says it is identical with the "will" of Schopenhauer, or the "unconscious," or the "monad" of Leibnitz, etc.; neither, indeed, can this be proved. But we can chase this metaphysical ghost from the grave of the departed; we know at least that there its place is not. It may be even that in our second form of perception we shall not be capable of determining which of these ideas is the right one, and the solution of the mystery may be still deferred; but in *summa summarum* we do not know what the subject is. We only know some of the attributes, and are using our utmost endeavors to increase this knowledge.

It is owing to the obscurity of the term spirit that many consider it to be the seat of self-consciousness, both of which are denied to animals, with what justice remains to be proved. Self-consciousness is only an increased development of the *ego* in ordinary consciousness; this self-consciousness is less developed in the lower races of mankind, but it is still a question whether it is wholly wanting in the higher species of animals. Animals have every thing in common with man: they will, feel and reason, though they are inferior to him, because they stand on a lower step of organization. It is impossible to decide with certainty whether there exists more than a comparative difference in the subjects of both. The animal has even speech, which far transcends the mere power of expressing pleasure or the reverse. On my grave, which is covered by a vaulted roof supported by pillars, some swallows were in the habit of building their nests. I once wanted to keep one particular spot free from uncleanness, and so had the repeatedly-commenced nests cleared away. In the hope that, after several attempts, the swallows would select another place in the arcade for their building operations. But now as many as thirty more swallows appeared, who joined in their labors, so four or five were engaged at the same time on one nest, and I had to capitulate. Now there can be but two ways of explaining this occurrence; either the birds must have communicated their thoughts to one another; or the swallows, which were flying about, recognized their companions' need and acted on their initiative. In either case we recognize a degree of thought which shows how much we undervalue animals.

Formerly, people considered that thought was an attribute of spirit, and sensation of the soul, but now it is known that the most ordinary feeling of the senses are a result of reason, and, therefore, of thought. If we concede this power of thought which dominates the reason to spirit, we cannot deny it to animals, for animals reflect as we do. Only abstract thought, therefore, remains, such as that concerning God, virtue, etc. But this boundary line is very difficult to define, and it cannot well be asserted that the soul has no share in the spirit in that ideas which are not clearly defined must always be the cause of error; in normal matters this evil can easily be rooted up, but it is a very difficult thing in dealing with metaphysical subjects.

Men and animals both have a soul in which a subject is contained, and one which wills, feels, and thinks; but whether this subject is a spirit, I shall not be able to determine till I obtain a perfect definition, and, therefore, a clear conception of what spirit is. It is, therefore, to be wished that men—at least those who belong to the same school—should by the word soul understand it as com-

prehending the whole, as is usually done. The use of the word spirit and words derived from it in ordinary conversation, can at most indicate a more refined or attenuated soul, it can never be intended to denote a separation between soul and spirit. The soul may in a certain sense become spiritualized, but to determine whether it is or becomes a spirit, it is first necessary to have a clear and exact definition of what spirit is, and one which would be universally recognized, but at present none such exists.—Translated by V., in *Light*, London.

For the Religio-Philosophical Journal.

The Theosophical Publication Society.

WM. EMMETTE COLEMAN.

The card of Mr. W. Q. Judge, in the JOURNAL of September 8th, calls for some explanation on my part relative to my connection with the Theosophical Publication Society, else my position and action in the matter may be misunderstood. When this society was first projected, a few months ago, I received by mail from London, the headquarters of the society, a blank application for membership, with an invitation to sign and return it. I thought at first that it was a little odd, the two statements an anti-theosophist as I should be invited to join. But reading the circular accompanying the blank form of application, I saw that it stated that the society was distinct from the Theosophical Society; that there was nothing in it limiting members to believers in theosophy—its sole purpose being for the publication of literature pertaining to theosophy, and that the only thing attaching to membership in the society was that such membership entitled you to receive one copy of each of its publications not exceeding a certain value—higher priced books to be furnished at half-price. It was understood that any person desirous of receiving the publications of the society could, by joining it, thus receive them, and nothing more than this was expected of him. Being desirous of procuring as available theosophical literature, I signed and returned the application, which was favorably considered. The subscription to the society is really nothing more than a subscription for the annual publications of the society, which are issued periodically and numbered, just as all magazine literature is; and it commits the subscriber to nothing, so far as the principles of theosophy are involved, any more than a subscription to *Luceifer* or *Theosophy*, or any other theosophical periodical, involves an acceptance of the truth of theosophy.

The Secretary of the Theosophical Publication Society has stigmatized me as a "Judas" and "a mean and contemptible traitor," because I have criticised theosophy since joining the society. As my determined opposition to theosophy for thirteen years was well known when I was asked to join the society, and as membership does not involve the acceptance of the truth of theosophy, to call me a "Judas" and "a traitor" to theosophy is exceedingly silly—about as just and as sensible as are the usual animadversions of the theosophists upon those inimical to their absurd vagaries.

The "Notice" to the public, published in each number of the serial issues of the Theosophical Publication Society, contains the following: "The society appeals for support not only to Theosophists, but also to all friends of freedom of thought." "The Theosophical Publication Society does not exact any conditions from its members."

In the June number of *Luceifer*, Madame Blavatsky's magazine, is found a letter from one who states that he is a subscriber to the Theosophical Publication Society, and also is "a member of the Roman Catholic Church." His letter is in defense of the Catholic Church from whom he regards as misrepresentation thereof by the theosophist in one of the publications of the society, which as a subscriber, like myself, he has received. This is conclusive evidence that the subscribers are not confined to theosophists, but include any one who wishes to procure its publications, without regard to his or her religious views. It is seen that my whole conduct in this matter has been square and aboveboard. I was received as a subscriber, at my request, while known to be an unrepentant and open opponent of theosophy, and if the society thinks it made a mistake in its admission of me, it is to blame, not I. It is probably Madame Blavatsky who has caused me to be dropped from the list of subscribers. I sent her a copy of the article I had published about her and the society, and when I sent it she thought occurred to me that it was likely that when she read it she would at once demand that my name be erased from the subscription books. I was, therefore, anxious to have it should be "announced," as I have been. In fact, I have been a little surprised at not being dropped from the lists before.

With reference to my having, in my critique of theosophy, signed myself as member of the T. P. S., and in regard to which it is alleged that I used the fact of my membership as a testimonial on the strength of which to obtain reference for my "ignorant and malicious misstatements," say following in this point. The criticism referred to was published in a daily San Francisco paper, thereby reaching a large number of persons in total ignorance of who or what I was. As my article was devoted in part to Orientalism (Brahmanism, Buddhism, etc.) I thought it well to append to my signature, as is often done by other writers, the names of the oriental societies of which I am a member. The names of four such societies were given. The question then occurred to me, whether I should add to these four the name of the T. P. S. It was no particular credit to belong to that society, and it seemed like going from the sublime to the ridiculous, as it were; to add it to the list. After naming my membership in such valuable, honorable, and learned bodies as the American Oriental Society, the Royal Asiatic Society of Great Britain and Ireland, the Pail Text Society, and the Egypt Exploration Fund, composed of the most eminent scholars in their several branches of research, it seemed almost like profanation to follow them with the name of the T. P. S. However, as I was writing on theosophy, I concluded that I might as well include that society with the others. It never occurred to me to endeavor to lend weight to what I said by mentioning my connection with the T. P. S. Instead of lending weight, it might have a tendency to detract therefrom in the eyes of my readers, whereas membership in the other four societies named might perhaps lend some weight to my assertions. Had I been desirous of making capital of my membership in the T. P. S., I should not have placed it at the tail-end of the list, following four other societies, of the first rank in the scientific world, thereby distracting attention from the comparatively insignificant fifth and affixing a society tacked on at the end; but instead of this I should have placed the T. P. S. first in the list or have omitted the other four entirely.

For the Religio-Philosophical Journal.

MADAME BLAVATSKY.

J. RANSOM BRIDGE, F. T. S.

With certain contributors to the JOURNAL, any reference to Theosophical doctrines or to Madame Blavatsky is like shaking a red flag in the face of a cross bull. The result is an undignified waste of energy, less excusable on the part of the man in the degree that he is above the animal in intelligence and self-control. Inveective is not argument. For a man to publish in regard to a woman that she is "addicted to malicious falsehood," that "all her teachings given to the world as heavenly truth are but the demoniacal effluence of the infernalisms of Dugpaism, which is but another name for diabolism," and that "her name will be handed down in history as the most notorious impostor and fraud of the century," for a man thus to defame a woman because he fails to comprehend her, may show that the man in question is not a gentleman, but it also shows that he is ignorant of the first principles of logical reasoning. In the JOURNAL for Sept. 8th, W. E. Coleman writes:

"It is significant that no attempt is made by a single one of my critics to reply to any of the facts and arguments I advanced in disproof of the truth of Blavatsky's theosophy, and in proof of the wholesale imposture and plagiarism upon which the entire fabric is reared. No attention is paid to the solid, hard pan, knock-down statements (so to speak) with which my remarks teemed, but instead nearly all my critics confine themselves to a discussion of the subordinate matter of the personal habits of Madame Blavatsky."

Why do we read, so far as I can find them, the articles recently published in the JOURNAL under Mr. Coleman's signature, and I fail utterly to find the "solid, hard pan, knock-down statements" to which the gentleman refers, unless he would call a dirty mud ball a knock-down argument, in which case I agree with him that he has handled a good deal of this sort of stuff. Imagine a lawyer presenting the same sort of "solid, knock-down" arguments to a judge or jury in behalf of his own man; imagine a gentleman discussing a metaphysical topic with a lady in the style indulged in by Mr. Coleman.

The gentleman complains that his critics confine themselves to a discussion of the subordinate matter of the personal habits of Madame Blavatsky. Do they? Under "Theosophy vs. Spiritualism," JOURNAL, Jan. 28th, a direct reply to an article by Mr. Coleman, I read:

"Theosophy is something entirely different from the mongrel mixture which Mr. Coleman has labeled Theosophy. It is not a concoction compounded by Madame Blavatsky, Col. H. S. Olcott, and Mr. Sinnett from a number of dead or dying religions; neither is it the invention of one or any number of individuals. On the contrary, Theosophy is older than the human race, for truth was, is, and always will be the same. What ever Madame Blavatsky, Col. H. S. Olcott, Mr. Sinnett, or any one else has to say about Theosophy, has, to the majority of readers, the same weight as if written by Mr. Coleman. Let them accept what appeals to their reason, and, so far as possible, prove it to their own satisfaction, instead of accepting on trust."

And again, in an article entitled "From the Standpoint of a Student of Occultism," in JOURNAL of April 28th:

"Why do these who condemn the founders of the Theosophical Society and the teachings of Theosophy in the same breath not confine their remarks to the teachings, remembering that the occult student has been repeatedly warned by these same men to submit all statements to the judgment of his reason and intuition, and, as far as possible, to test each assertion by the fire of actual experience? If these who condemn would remember this, it seems as though more fairness must be shown in the discussion of questions relating to Theosophy. The fertile brain of no Theosophist or Mystic of the present day invented the theories of Karma, of re-incarnation, of the Pantheistic conception of God, and of the grand system of philosophy which teaches from analogy that man, both body and soul (not spirit), are in a state of evolution, and that as man can see many forms of life lower in the scale than himself, all working slowly upward along the path which he came, so he can reason (if he has not positive knowledge) that there are beings who have passed on ahead of him, men with more experience, wisdom, and power than himself, 'elder brothers of the race.' He who is willing to look for it will find evidences of this knowledge wherever civilized man has left traces of his existence."

Because Mr. Coleman is unable to suppress his own reason, he accuses why he should instead suppress the truth and call a lie a knock-down argument. Mr. Coleman writes: "A rational, analytical, examination of the purported arguments, the so-called logic, and the alleged facts of every one of the writers and speakers in favor of Theosophy that I have heard or read of, discloses a depth of folly, unreason, and delusion that is sickening to contemplate."

Why, in the name of common sense does not Mr. Coleman favor us with a little of this rational, analytical examination of the purported arguments? Why does he not take up any one of the prominent Theosophical theories and scatter it to the winds? There are hundreds, yes, thousands of students of Theosophy who would devoutly thank him, if the light of his merciless logic should show them the error of their ways. It is just such information that they want above all else. Now, if Mr. Coleman's oppositely show the chance of his life time. Let him lay his mighty hand upon the structure which Madame Blavatsky has erected and scatter it to the winds, if he can, or let him give Madame Blavatsky a rest long enough to touch upon the real issues of the case, long enough to prove that there is something more to him than wind and blow. Let him show it and can appreciate that nothing and nothing can not be added together to prove that a woman is a fraud, and that if she says two and two are four that this is not a lie, a "demoniacal effluence of the infernalisms of Dugpaism."

With the truth of Madame Blavatsky's Theosophical teachings her private life has nothing to do. Her statements are clear and precise and where authorities are not directly quoted, she presents the case to the reader for his own decision. If she does not live up to the high ideal which she has taught, it is not for me or for Mr. Coleman to call her to account. It is safe to say that there is not a woman, and I doubt a man, in the United States, who could do the work which Madame has done in the production of "Isis Unveiled;" yet Mr. Coleman takes it upon himself to act as censor of the public and private life of this woman, as well of her writings, which are mostly statements of facts backed up by an abundance of references—writings which show an amount of research and a knowledge which is indeed wonderful. Be-

cause he finds that Madame Blavatsky does not in his opinion live up to the arbitrary standard which happens, in his own country, to govern the so-called social world, he flies into an unseemly passion, and libeling a woman who is as far above him in intellectual ability as the moon from a baying dog, he tells his Spiritualistic friends that she is a charlatan and her writings falsehoods; that "she must be an expounder and practitioner of devilism in some of its most damnable phases."

But this is surely enough to show that invective is not argument and that Mr. Coleman has proven nothing, so far, except that he has ransacked a dictionary for epithets, which he has strung together without logic or reason and dubbed them knock-down arguments. I have a suspicion that the whole of the gentleman's talk is in behalf of his pocket book. Theosophists seldom patronize professional mediums.

Boston, Sept. 15th.

A Defense of Spiritualism.

Having been denied the liberty of a few words at the close of the Adventist's camp meeting when Spiritualism was the theme under consideration, I wish to notice briefly some of the more important points of the lecture. Though the speaker stated much that is true, he also, either willfully or ignorantly, stated much that is untrue. He said that though but forty years have elapsed since his birth, Spiritualism has made a wonderful spread throughout all lands; that in America it numbers its believers by the millions, and across the waters by thousands upon thousands; and that the cause is still spreading; that those high in power and rank, ministers of the gospel, crowned heads, lawyers, doctors, the learned and the good, etc., are numbered among its ranks; that spiritual communion is held with departed loved ones; the sick are healed by the laying on of hands; and that many wonderful things are done. He explained it all away by saying, "It is all the work of the devil," that the devil having sent out word that he is dead, is only playing dead and thus deceiving poor humanity, being all the time busy at work making Spiritualists by the tens of thousands; numbering among them the wise, the good, the great, only to be "destroyed by God's wrath in the twinkling of an eye" of these golden days. O, what a lovely (?) plan! How the heart thrills with emotion in contemplation thereof. But, to prove the statement to a certainty, we were further informed that "The Bible teaches that when a man dies he is dead," and being dead, of course, the logical conclusion is there are no spirits to return from the farther shore to counsel and to comfort; yet the speaker quoted—for what reason I am at a loss, unless to destroy the force of his own argument—"Try the spirits whether they be good or bad." I can not see the consistency of "trying the spirits," in either case, if it be conceded that there are none, or, granting that there are spirits, but all are bad. To try them while there are none, on one hand, or to distinguish them while there are no distinguishing qualities, on the other hand, is logic of a kind that requires no comment.

It appears, however, that those to whom Jesus appeared "were terrified and affrighted" on his sudden appearance "in the midst of them," "supposing that they had seen a spirit," but that Jesus quieted their fears by showing to them how he differed from a spirit, in that "a spirit hath not flesh and bones," which is conclusive, if nothing more, that then as now, there was a belief, if not a positive knowledge, in the existence of spirits.

In Rev. 22, 6 & 9 we read: "And the Lord God of the Holy prophets sent his angels to show unto his servants the things that must shortly be done. . . . And I, John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me: See thou do it not, for I am thy fellow servant, and of thy brethren the prophets and of them which keep the sayings of this book; worship God." It seems here that language could not be plainer than this testimony of the angel himself, that he was nothing more nor less than one of the arisen prophets.

The speaker said, "Spiritualism is always opposed to God's truth," which is to use a mild expression, simply "bearing false witness." Spiritualism venerates truth wherever found, and fearlessly renounces error of whatever origin.

Again: "Spiritualists teachings are all immoral," etc., etc. A greater falsehood could not have been uttered. True Spiritualism is a growth coming from a higher spiritual development, and teaches the highest and purest morals; it ever incites to pure and noble motives in thought and action, and teaches that it is only by leading honorable lives, free from all corrupting vices, that we may expect that spiritual development which shall fit us for the spheres of the just; that every soul must bear the burden of its own sins—a law from which there is no possible escape—and that as a man dies so death finds him—ignorant or wise, pure and just, or vile and unjust; that if a man neglects to properly shape his life while here, the greater will be his trials over there; while on the other hand, if he shapes his life in accordance with the highest precepts of right just in the degree that perception will be raised above those below him, and in that degree too will his trials be diminished and his triumphs enhanced. It is no vague uncertain road from which unware, we may be led astray, if we but keep in view and follow our guiding star which points the way as true as gold to star. We can not, however, attain to heights equal at a single bound. We must climb the ladder round by round.

A voice within us speaks that startling word, "Man thou shalt never die." No! The boundless universe is life. There are no dead. It was the purpose of that Divine Wisdom which has so wisely planned all things, that all, from the least to the greatest, should eventually drink of the ineffable glories which lie beyond the confines of earth, and which is not in the divine economy of things that such a purpose should fail.

LEROY N. WALLING.

Cawker City, Kan.

A STUDENT OF JESUITISM.

Address by Hon. William Clark at the People's Church, Boston.

to the Editor of the Religio-Philosophical Journal.

As announced last month in the Boston Herald, "Americans who have freedom, Catholics and Protestants, come to People's Church, Columbus Avenue, Sunday afternoon, at 3 o'clock and hear Hon. William Clark, late United States consul in Italy, on Jesuitism." This announcement attracted an audience that comfortably filled the lower seats in the above mentioned cosmopolitan place of worship. This was the second lecture in the series which it is proposed to deliver under the auspices of the so-called new Re-

formation Society of America. After preliminary remarks by the pastor, in which he adverted to the necessity of checking the Jesuitical advance upon the country's institutions of learning and the secret machinations against the people's liberty, the speaker of the afternoon was introduced to the audience. He announced in opening that the greater portion of his life had been devoted to spreading gospel truths among the nations of the earth, and also in making a careful study of Jesuitism. He said the last 25 or 30 years have been the most eventful in the history of the Catholic church in Europe. "I don't speak this afternoon," said the honorable gentleman, "of the Catholic church in particular; and even if I did, I couldn't say anything half so severe as I have heard in Roman Catholic countries. It is said in this country that there is no difference between the Catholic church and Jesuitism, but it is my purpose to show wherein that distinction lies." But first, let me say that the Roman Catholic countries on the continent of Europe are in advance of the United States in reference to the protection of their freedom. Catholic Italy will not tolerate ultramontaniam in her state institutions, neither will she tolerate the teaching of the doctrine of the restoration. In addition to this she, some time ago, banished Jesuitism from her public schools. She saw the priests ever plotting against the unity of the country. She saw the priesthood attempting to create a power greater than that of the King's, so she broke the sceptre of the church."

The speaker then referred to the dominating influence of the Jesuits over the schools of Europe in 1864, the dissolution of the Romish oligarchy in Austria in 1866, and the emancipation of France at a later date. At one time the Jesuits had under their control in Europe 600 colleges. They never ceased plotting against popular education. Their policy is to educate a few leading minds, and through them control the masses. More than 40 times have the Jesuits been banished from Europe, and it may be necessary to banish them 40 times from the United States. The speaker then gave a brief outline of the history of Jesuitism, and read copious extracts from the rules of the order wherein it is laid down that particular attention should be paid to wealthy widows and the daughters of wealthy fathers for the purpose of interesting them in the order and securing contributions for its maintenance, as it is admitted that money is the most potent factor in extending the influence of the organization. Many Catholics in Europe condemn the work of the Jesuits. When they are banished from foreign countries they come to America, and it is time we did something in this same line of prohibition. Bismarck at one time sent out of Germany 300 Jesuits. Italy will not allow one of them on her board of education, because they teach doctrines contrary to the laws, yet you will find them scattered all over this country holding places of trust and worming themselves into Congress, state legislatures and municipal bodies. They have also monopolized the Catholic church here.

"Since my return to the United States," the speaker continued, "I have become interested in the establishment of the proposed university at Washington. A project of that kind would be a principal topic of discussion in Europe, but here in America no one seems to give it a moment's thought. This Washington university will be the grand climax Jesuitism in America. In referring to Hon. John B. Philbrick's visit to Vienna as a commissioner of education, the speaker said that a wealthy Catholic lady of that city said to him one day that she wanted to see a different system of education for the daughters of Austria. She hoped at some time there might be established in her country the American method of education, and she assured the gentleman if it was ever done she would be a patron of it. The same views are held in every Catholic country in Europe, but more especially in Italy. I hear the cry go up throughout that continent: 'Give us a system of higher education for our daughters.' The objection to sending females to convents is constantly increasing. It was a wonder to the speaker that the United States did not awake to the steady progress of Jesuitism in this country and guard herself, as Europe has, against the impending destruction of her independence and her educational system."

While true that Jesuitical influence is completely held in abeyance in Italy and France, once its strongholds, it is allowed free sway in this country; but whenever it becomes too aggressive it has been an easy matter to set it back to its proper place. Of course it must be watched and its schemes thwarted, or it would ruin our free institutions.

Boston, Mass.

ANTI JESUIT.

HARRIET BEECHER STOWE'S VAGARIES.

To the Editor of the Religio-Philosophical Journal.

It is said in the current dispatches that the incurable mental malady of Harriet Beecher Stowe has progressed alarmingly. Mrs. Stowe's vagaries, regarded as mere eccentricities at first, amounted to actual aberration of mind about a month prior to the final attack. There was a chiefly spent by her in writing "Uncle Tom's Cabin" over again. She imagined that she was engaged in the original composition, and for several hours every day she industriously used pen and paper, inscribing long passages of the book almost exactly word for word. This was done unconsciously from memory, the authoress imagining that she composed the matter as she went along. To her diseased mind the story was brand new, and she frequently exulted herself with labor which she regarded as freshly created. The world-wide fame of "Uncle Tom's Cabin" was now an anticipation to her, and she talked wildly of the popularity which the book was going to win. Even to the kind of pen, paper, and ink used, Mrs. Stowe repeated the first composition, and if the manuscript could be compared with the corresponding portions of the original copy it is not likely that much difference of appearance would be discovered. Another subject that weighed on her mind during this time of incipient dementia was a rivalry that had broken out between two women as to which should be authorized to write a biography. The controversy had grown bitter. Mrs. Stowe had herself projected an autobiography, and had made ready to write it when ill health prevented from beginning. It was then two Hartford publishing houses undertook to secure the prize, and each employed an authoress. Mrs. Stowe's uneducated intellect confounded the two ventures somehow, and so both women got a degree of authority for their work. It is said that Mrs. Stowe confounded them by imagining that only one person had the biography in hand, and upon seeing one of the writers soon after having had an interview with the other, she supposed they were one and the same. Notwithstanding Mrs. Stowe is now in her dotage, she is still an object of great interest to the people of this country; and among

Spiritualists generally, who know the source of her inspiration in former days, she is regarded as one who was raised up for a special purpose to accomplish a certain work, the writing of "Uncle Tom's Cabin." May her last days be serene and happy is the wish of all.

For the Religio-Philosophical Journal.
The Real Religion.

J. H. PALMER.

The actual skeptic is not the man who simply rejects the commonly accepted ideas concerning religion. The man whose God is only a higher self is a skeptic; so is he who denies the spirit within him that gives him understanding, and has a set of superstitious doctrines, manufactured for him by some council or convention, and which he uses as a test of all that is best and truest in life. From the fulness of their personal conceits, with their chins resting on the edges of the graves which conceal their dead bodies, they deplore, one, the credulity, the other the unbelief of the age, and unite in denying the good and glory of all life and faith not synonymous with their own.

In the larger religion, dogmas are nothing. The spirit of confraternity, not doctrinal strife, to-day gives place to the heart, energy to the arm, and weapons to the true warrior of God who would do something to overcome the evils of his time, and so establish a divine kingdom on earth. Trinitarianism, a belief in endless misery or universal salvation in these days when the voices of the despoiled are crying for justice; when the laborer is robbed of his due recompense, and his bread is eaten by another; when the whip of the paid servant of monopoly cracks at the gate of every coal yard, by the side of every oil tank, in the elevator of every railroad, and over the heads of every legislature in all the land.

No matter what Paul may have said about it, the struggle to-day is against principalities and powers. The truly religious man hears the voice of God in the call of the weak who are oppressed, and the wronged who cry in vain for justice. He is doing much more than going to church, attending prayer-meetings, singing, "When I can read my title clear," and the "Sweet-by-and-by." He is doing something to sweep and render wholesome the day that is. He is bruising the head of the devil whenever there is an opportunity to get in a blow. He is keeping himself respectable, helping his brother hating cowards and pious sneaks, and making glad by his best efforts, his holy of holies upon earth—the place he calls home.

Thus he renders unto Caesar the things that are Caesar's, and unto God the things that are God's. Thus he builds a temple for the indwelling of the Holy Spirit, and realizes the full meaning of the mystic sentence, "of the kingdom of God ye shall not say lo, here, nor lo, there, for the kingdom of God is within you." Such a man may mingle in the world's strife and yet enjoy a peace that passeth knowledge and in the gloom of the darkest sorrow he shall have a light which no storm can quench, no floods can drown.

How do I know? Not so much by the lessons of my own life as by the grand examples which dot the pages of history, from the earliest recorded age, down to the latest yesterday. I read the high story in the life of Buddha who leaves his kingly palace and, comes a beggar, that he may bless mankind; I read it again in the toils of Moses as he lifts a nation from bondage to liberty. It shines from the brow of Socrates as, under the ban of those for whom he labored, he drinks the fatal cup. I see it in the rapt countenance of Stephen, the high trust of Luther, the heroism of Bruno and Servetus, John Brown and Drathena Dix. I see it in the courage of the Waldenses, the Plymouth Pilgrims, and the martyrs of Belle Isle, Salisbury and Andersonville, and nearest and above all, in that spirit which makes self-sacrifice a pleasure to every true mother, since the world began.

The higher life of this real religion is no myth, it is no spasm of the emotions, no fanciful dream; it is as real as the sunshine, as beautiful as the flowers, as immortal as love. It is not easy but use; not worship but work; not outward seeming but active life, for it is life in God.

Incidents in the Life of D. D. Home.

The following is from a work entitled, "D. D. Home, His Life and Mission":

Early in 1872, Mr. Home published that second volume of "Incidents in My Life" which I have made occasion to refer to. He included in it the principal affidavits sworn on both sides during the progress of the Lyon lawsuit; and would have published the remainder in a third volume, had his health allowed him to carry out his intention of continuing his autobiography; but during the years 1872 and 1873 he passed few days that were free from suffering.

In April, 1872, we installed ourselves at Paris, hoping to enjoy there a calmer life than we had led in Boston; but our hope was shattered by a bitter trial. In the autumn we lost our child. Home, who adored our little daughter, was heart-broken by the blow; and his health failed more and more. At the moment of her parting from this world, we, and all the others who were present, heard as it were a hail of tiny sounds on the pillow where the beautiful little head rested, and in every part of the room; we heard also the sounds of music and of voices. The little coffin was laid in a vault at St. Germain, and Home expressed the desire that he might be buried there himself.

Following the counsels given to us, we passed the winter at Nice. From this moment, the health of Home became my sole care. A complete repose was necessary to him, and I entreated that he would hold séances very seldom. Change of air and scene were always of benefit to him; and in June, 1873, he went to visit his friends in England; on his return we took refuge from the summer heats in Switzerland. The autumn found him a little better in health; and while we were in Geneva he yielded to the request that he would hold some séances. Several of them took place at the house of Madame Lamunier, a well known artist, who recorded after each séance the manifestations that had been witnessed. The following is a brief extract from her journal:—

"On the accordion beginning to play, a lighted candle was placed on the floor below the table. Mons. Verrier looked, but saw only the accordion expanding and contracting. On quitting my seat in my turn to look under the table, I saw distinctly the life-like form of a hand, which was touching the successive keys with great rapidity. Each of the sitters in turn tried if they could see the

hand. Mons. Liudet, Madame Bordin, Madame Franel, and Mlle. Lamunier saw it. The other persons could perceive nothing. "Five raps were given, the signal for the alphabet. The name of George was spelled out, that of one of my relations, dead the previous year....

"Mr. Home fell into a trance, and said: 'George bids me tell you that he does not regret the studies he made; if he were back on earth he would not recommence them, but he wishes much to let you know that he feels no regret for having made them. He is often near you, and he asks you to think of him and pray for him; not that your prayers can be of use to him, but they form as it were a bond between you and him, and, above all, between you and God. The prayer offered for a soul returns in benedictions on him who offers it up, as the dew of morning falls on the flowers.'"

"November, 1873. Half an hour passed without any manifestations.... Suddenly I felt pass over me a cold, strong current of air. A hand, very distinct, appeared repeatedly, and rested on my hand, pressing it strongly.

This diffused itself through the apartment a perfume impossible to describe, for it resembled no perfume known to us. Mr. Home fell into a trance, and said: 'The living flowers that are gone from you are not lost; God gathers them to His breast. These young souls are messengers whom He keeps close to Him, whilst the souls that have long lived on earth, and have sinned there, must, so to speak, cleanse themselves in His love before they can approach Him, and thus are more often beside you. Seek that which is good, and remember that they who love you shed bitter tears when they see you choose the wrong in preference to the right.'"

"For a moment they can part the veil that hides them from your view. What a joy for you—what a joy for them! Can it make you forget God? Are these instantants not rather flowers strewn on your path, a certificate the more acquired by you of the greatness and the love of God?"

"We now removed the lamp. In the dim obscurity we all saw luminous forms appear. They moved slowly around the persons who formed the circle. The form of a child, very distinct, came near me, and touched my cheek; then passed from one to another of us, giving us flowers taken from a vase on the table. A luminous appearance was seen to rest on the head of Madame Franel. A hand appeared in front of Mons. Liudet, who seized it and held it for several minutes in his own. At the same time, rappings spelt out, 'Pas adieu, mais au revoir.' Then an air, quickly played on the accordion terminated the beautiful séance; the music dying away into the distance, as if accompanying the departure of the spirits.

"December 7th, 1873. Tremblings of the floor and loud rappings. The accordion began to play; and at that moment a train passed, the noise and whistle of which were admirably imitated by the instrument; then it resumed the air it was playing.... "Flowers were taken from the table and given to Mrs. Peck. Several messages to Mrs. Peck were spelled out in English, and she was touched by hands that were distinctly visible to us."

BOOK REVIEWS.

[All books noticed under this head, are for sale at our office, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SCIENTIFIC RELIGION. By Lawrence Oliphant. Edinburgh: Blackwood & Sons, 1888. Large 8vo. Pp. 480.

With all due respect to Mr. Oliphant we must object to the title of his book as misleading. We cannot imagine how there can be such a thing(?) as a "Scientific Religion." Religion may have scientific basis; indeed each such basis is a basis; but the only one to satisfy the growing intelligence of this critical age. It is evident that Mr. Oliphant is not a theologian; that with all his experience, whether as a man of the world, a diplomatist, lawyer, or a novelist or a "drift" of teams in Central Africa, he is no prophet to this age, although he may go to Palestine for his inspiration—even to his summer cottage on Mt. Carmel.

Mr. Oliphant's book is too bulky, the fault of most modern writers, to abridge the splendid thoughts, splendidly expressed in the best of English; but all he has said could have been compressed into half the space. T. L. Harris before him has in his time, given us a more complete and useful work. Whilst Mr. Oliphant appeals to the Christ-Man as the only source of authority and truth, at the same time our attention is called to the fact that Mr. Oliphant himself claims powers, and to verify his claims sends his readers and seekers to the world from the "Holy Land," supremely cursed of old by Judaism, and from which has flowed the civilization Mr. Oliphant wants to cure. We fear it will be a repetition of the old story, revived and reworked to stay the march of God's redeeming manhood in human nature. Thirty years of Harrisism has exhausted this line of Jewish Christian thought and moralism. Democratic America has no interest in such attempts at world-saving.

Oliphant is an exponent of the "Christ-Man" in this direction, however; experimentally he touched with his own hands the trials and sorrows of Labor. He has worked in the world of fact, a factor in all its movements, whilst Harris has nursed his God in seclusion, and with all the advantages of a seclusion, he is, to all appearance a practical failure. Whilst we have but little faith in Mr. Oliphant's scheme for saving the world, we do admire his courage, faith, self-denial and devotion to an idea. If he will just come down from Mount Zion (or some other mount), take up his abode in Chicago and help us to elevate the spiritual life of this country, we think he will do more to "help humanity," than by staying with the "Holy people" who are contented with an external Christ, but who never knew of his existence in man.

We admire the quality of this man. He is noble, generous and self-sacrificing. One who could submit to the peculiar experiences he has gone through for the sake of preparing himself for the life he is now leading, has something in him which does not belong to human nature generally. We have seen so much of this sort of thing, however, that we dread to think of the disappointment Mr. Oliphant will feel when he realizes that he has been the dupe of, possibly, a syndicate of equally enthusiastic spirits, but who lack the insight which practical life gives to true spiritual influx and thought.

Lay aside the Harrisism of the book, the learned allusions to the teachings of the Kabbalah, and the teachings of the old religions as to the "Divine Feminine," etc., etc., we are glad to call attention to the Chapters on Woman; nothing finer was ever written. No man unless he had sound the depths of woman's nature, both good and bad, and who had himself been redeemed from his own frailties, could have written such words of gold. These chapters should make him immortal among the gods, and every woman in Christendom should show him for his true and chivalrous presentation of her case.

We hope a publisher can be found who will give Mr. Oliphant's work to the American public. In all the tide of trash which we are now reading it is a relief to find floated to the shore a coffer filled with such gems. Whether one agrees with Mr. Oliphant or not in his claims, no one can fail to appreciate the beauty of his style and the noble sentiments which flow from his pen.

THE PAGANS. By Arlo Bates. Boston: Ticknor & Co. Price, 50c.

Ticknor's Paper Series of novels contains copyright stories by the most popular authors. The series has proven eminently successful, because it has offered books of American authors at such prices as to place them in competition with the reprints. The first September volume is The Pagans, by Arlo Bates. The author of this novel is one of the most

acute critics of our modern American life, and the schemes of social observation developed in The Pagans, is full of piquancy.

THE BOSTON TEA PARTY, and other stories of the American Revolution. Revised and adapted from Henry C. Watson. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Board cover, 50 cents.

The third in the series of popular classics for home and school is one of the most instructive books upon subjects connected with the war of the Revolution. One Fourth of July, in Boston, the surviving members of the "Lebanon (Maine) Liberty Club," with others, sat down to dinner within a short distance of the well-known "Griffin's Wharf," where these brave men, long before, had destroyed the tea that the East India Company had sent to Boston. The stories of the deeds of these heroes which they had seen performed were told in a quiet but expressive way to amuse the younger members of the company, and are here given to the readers, and no doubt they will be found attractive.

September Magazines not before mentioned.

Wide Awake. (Boston.) A jolly story of the Harrison Campaign of 1840 opens this month's installment of good reading. Another seasonable story is Ned's Base Ball Club; A Little Lombard Hero is a pathetic Italian story; Two Opportunities, shows the girls and boys at summer resorts how to earn money; Hal's story is one of some of the great visitors who have "received" on Boston Common. There is an article describing the Ramona Industrial School for Indian Girls, appealing to the youth of America to help build the school; Common Sense, Where Liberalism is Weak; Biographical: Life of Michael Heilprin; Critical Theology, etc.

The New England Magazine. (Boston.) The City of Cincinnati is well represented in this number, several articles being contributed by well known writers. Mr. Benn Fitman becomes enthusiastic over Decorative Art, and exhibits fine specimens of wood carving made at the school of which he has charge. Besides the Cincinnati attractions are two complete stories, an Essay on Business Life in early New England, and various departments well filled.

The American Magazine. (New York.) In addition to an interesting and varied collection of choice literary features, are two very forcible articles on questions of the day. The Magazine opens with a finely illustrated article on The American Navy of To-day; and is followed by Rambles about Naples; Hiawatha's Country, and A Moonlight Duel on the Hudson. Timely Topics, Home Departments, and the American Pulpit are all filled with interesting matter.

The Unitarian Review. (Boston.) A good table of contents is found in this issue as the following shows: Simplicity as a Test of Truth; Ellis's "Puritanism"; Common Sense, Where Liberalism is Weak; Biographical: Life of Michael Heilprin; Critical Theology, etc.

Also:
The Freethinkers' Magazine, Buffalo, N. Y.
The International Magazine of Christian Science, New York.
The Christian Metaphysician, Chicago.
St. Louis Magazine, St. Louis, Mo.
Horticultural Art Journal, Rochester, N. Y.
Le Lotus, Paris.
The Phenological Magazine, London, Eng.

New Books Received.

Principles of the Economic Philosophy of Society, Government and Industry. By Van Buren Deneslow. L. L. D. New York: Cassell & Co. Price, cloth, pp. 722, \$3.50.

Annual Report of the Commissioner of Pensions for 1888. Washington: Government Printing Office.

An Analysis of Mind Cure; Viewed from a Physiological Standpoint. By Dr. Helen Denesmore. Price, 10 cents.

A Discourse on Free Trade. By Karl Marx. Boston: Lee & Shepard.

This World is Growing Better. A Poetic Essay By M. E. Taylor. Blair, Neb.: Republican Print. Price, 10 cents.

Which is Right, Science or Religion? By J. W. Curtis.

Fortune's Fool. By Julian Hawthorne. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cts. Sakya Buddha: A verified Annotated Narrative of his Life and Teachings. By E. D. Boot. New York: The Truth Seeker Company. Price, \$1.00.

The Chautauqua Movement. By John H. Vincent. Boston: Chautauqua Press. Price, cloth, \$1.50.

The following from New York: F. M. Lupton: The Dream Woman. By Wilkie Collins; A Vagabond and his Story. By Charles Reade; The Mischances of John Nicholson. By Robert Louis Stevenson; The Aunt Maguire Documents. By author of "The Widow Bedott Papers: The People's Natural History. The Leisure Hour Library. Price, each six cents.

"Just Hear That Child Scream!"

said Mrs. Smith to her sister, Mrs. Davis, as the sound of a child's shrieks came across the garden from a neighbor's house. "What kind of a woman has your neighbor?" Does she abuse her children?" "No, indeed," replied Mrs. Davis. "She is one of the most tender mothers in existence. But you see, she believes in the old-fashioned style of doctoring. When her child needs physic, she feeds a gross, bitter, and poisonous dose, says the little victim flat on her lap, holds his nose till he is forced to open his mouth for breath, when down goes the dreadful mess. Then come the yells." "No wonder," said Mrs. Smith. "Why don't she hear Dr. Pierce's Pleasant Purgative Pellets? They are effective without being harsh, and are as easy to take as sugar plums. I always give them to my children." "And so do I," said Mrs. Davis.

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Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographical narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid. Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other, and since Vol. I. is entirely out of print, Vol. II. is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By E. S. Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.50, postpaid.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, Late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. P. Miller, Journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, Minn., *Advance* says:

The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little "paved" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." We are prepared to fill any and all orders. Price, \$1, postpaid.

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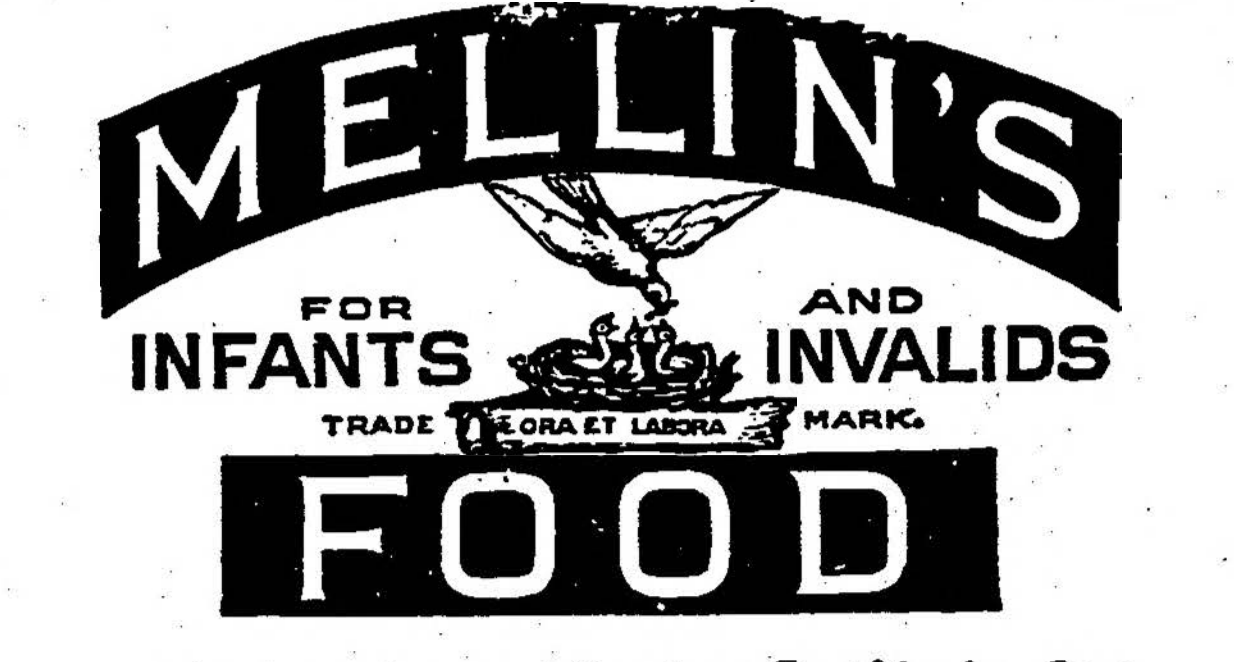
Does not get well of itself; it requires careful, persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly. Among the agonies experienced by the dyspeptic, are distress before or after eating, loss of appetite, irregularities of the bowels, wind or gas and pain in the stomach, heart-burn, sour stomach, etc., causing mental depression, nervous irritability and sleeplessness. If you are discouraged, be of good cheer and try Hood's Sarsaparilla. It has cured hundreds, it will cure you.

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CHICAGO, ILL., Saturday, September 29, 1888.

The Secret of Health.

By no possibility can that myriad-handed scourge of tropical countries, yellow fever, devastate any northern city at this late season of the year; yet, in the opinion of many leading physicians, there are modified tendencies toward similar symptoms in other portions of the country, whenever departures occur from a normal condition of health. Undue exposure, depressed vitality, a bad state of the blood or miasmatic exhalations will be apt to cause biliary derangements which may be more tantalizing and obdurate than usual.

In all such cases a little attention and common sense will be worth a ton of physic. The offices of doctor and nurse are valueless compared with the work of prevention. Yet it is astonishing how little thought is given to physical health even among the most intelligent people, before the body gives token that it has been tampered with or neglected.

Disease, which is a disturbance or obstruction of the circulation of the vital force, is only cognized externally when it has expended its forces upon the visible man. A general effort to overcome this disturbance is called a fever; where the effort is local men have named it inflammation, and any part of the frame robbed of its proportion of vitality is left cold and negative. Now it follows that such a course as shall preserve the equilibrium of vital force will preserve health. To do this requires good habits of eating, drinking, sleeping and the taking of exercise, a proper amount of fresh air, and above all a mind elastic, serene and cheerful. No more perfect specific exists for producing biliary disturbances, indigestion with its attendant train of horrors, depression of spirits and general loss of power, than the giving way to melancholy broodings and forebodings. To the Calvinist this may be pardoned; to the Spiritualist, never! God is at the helm, and all things, however diverse in appearance, stream toward one universal and beneficent end, and local retrogression is merely educational and transitory; therefore a cheerful and abiding faith in progress and happiness ought to leave no room for pessimism.

The mind, then, no less than the body, needs toning up in the autumnal season. For the latter, first there is necessary a due amount of waste in the form of unbolled flour and fresh ripe fruit, mixed with plain, nutritious food, such as does not unduly tax digestion, and an absence of great stimulation of any kind. There are violent prohibitionists who daily intoxicate themselves with strong coffee, tea or tobacco, or all three together, who are as whimsically inconsistent on these points.

In addition, the extremities of the body need protection from dampness and cold. Probably more trouble results through disregard of this old-wives' maxim than from any other cause. The system is let down from its proper standard through relaxation caused by more or less intense heat, and is more susceptible to untoward influences than at other seasons. A sudden or prolonged chill, though it may be slight, produces whatever disorder to which there is a temperamental tendency; and no matter how easy it is to open the door it may be very hard to shut.

The only safety in the autumn is to keep the feet warm by thick hosiery and thick soled boots for both men and women. If any organ in the body is very susceptible to atmospheric changes, that also needs one or two extra thicknesses of flannel, though cotton may intervene between these and the

cuticle. That may be needed over the chest, between the shoulders, over the kidneys or upon the upper arm below the shoulder; anywhere that the person is liable to "take cold."

Cleanliness again, is next to health as it is to godliness. Myriads of persons think they are models in this respect, when the fact is their cuticles have never been properly cleaned. It is affirmed by scientists that, in a square inch of the palm of the hand there are tubes ending in those minute pores discernible by the eye, equal in length to 73½ feet. In fact the perspiratory system of the whole surface of the body is drained by tubes, which, if placed end to end, would extend 1,750,000 inches, or about twenty eight miles!

Now it is evident that buoyant health depends upon the perfection with which this drainage is maintained. It is not enough that the surface of the body occasionally receives a dash of tepid water. The oil-glands need a frequent and thorough scrubbing in order to remove the waste substances of which they are the outlet. When rich blood circulates with vigor and uniformity from head to foot and throws off its excrementitious particles with ease, there is no danger of illness.

Two more gifts of dame nature man needs, and those are pure air and water. Let all living and sleeping-rooms be so arranged as to permit the outside air free access while preventing draughts; then, with a good water supply, there will be little occasion for illness.

Regarding the first of these two necessities people are in general too careless. The Black Hole of Calcutta is copied many and many a time in families of otherwise superior intelligence. Those who would be shocked at the possibility of using each other's tooth-brushes breathe over and over again each other's poisonous breath without the least thought of the enormity of their offense against health, not to say decency.

Circles are held in séance-rooms shut and corked tight from one week's end to another, and foulness of body is apt to be accompanied with foulness of mind.

This subject naturally leads to that of magnetic emanations. Of all persons in the world Spiritualists have least excuse for ignorance here. They well know that of which the unprogressive physician is ignorant, that the magnetism or aura of a patient ill with fever of any kind, be it either scarlet fever, cholera, yellow fever or even common bilious fever, is a leading cause of that contagion which seems so mysterious to the ordinary observer. At all times diseased magnetisms produce mental and moral disturbances upon sensitive persons in their immediate neighborhood. But in cases of epidemic where such profuse and constant emanations are expelled and propelled by aid of apprehension and fear, they must be far more virulent than they are in isolated or sporadic cases. Very likely these emanations are wafted in currents which, to one gifted in such occult directions, could be detected; and they who are depressed physically or mentally are the first to absorb these diseased auras.

Knowing these facts and also the power of the self-healing energies, the wise Spiritualist will fortify himself and his household against the insidious foes which invisibly attack the very citadel of life. After seeing to it that the house is well-drained, ventilated and warmed, and here the action of the sun is imperatively necessary, he will cultivate a cheerfulness and positive will-power that nothing can invade or overthrow. To be passive or negative in the presence of any form of epidemic, is to invite its advance. Self-possession admits of no other form of possession. Diseased magnetisms find no loop-hole when the garrison guards every entrance. Fearlessness, cheerfulness, alert intelligence and an unflinching trust in the power and practice of goodness, will preserve life and increase natural strength under circumstances when a contrary frame of mind would pronounce the physical doom of many a reader of the JOURNAL.

A Sensible Bishop.

The late Michigan State Conference of the M. E. Church at Detroit was enlightened and roused to some common sense views of our poor pagan brethren in Africa and elsewhere, by the presence of Bishop Taylor, a missionary in the dark land. He is described in the newspaper reports as a large man, breezy and full of life, cordial and hearty in manner and speech, decided and weighty yet fair and frank,—a large and living presence full of life and light.

His novel views of the best ways to reach and convert the heathen, awakened much interest, and although not fully endorsed, met with a better reception than would have been possible in the past. With true Methodist fervor he declared that it was a grave mistake to tell the negro or any other pagan that he was a child of the devil given over to lies and delusion, but that the wise way was to say: "You have some truth, I think I can show you more, and help you. You have a dim idea of God and of the immortal life; let me try to enlarge and uplift your thoughts. Let us reason together as brethren and see if we can get some help to a better life." This is his method and spirit, and he claims to show larger and better results than those of the old pharisaic ways.

It is but a short time since this sensible Bishop startled Europe and America by his African letters touching the progress of Mohammedanism in that land, and still more by his declaration that the influence of the Moslem faith was good among the negroes. This

he reasonably accounted for by saying that it was a better religion than their old paganism, and he urged Christians to see it in this light, and thus open the way for their religion, still better than that of the Moslem. This mode of thought grants the spiritual unity and fraternity of humanity, holds the heathen as "Children crying for the light," and not as in outer darkness and heirs of perdition. It is revolutionary, and will overturn the old sectarian notion that only orthodox Christians are favored of God, and all outside the Christian pale are given over to Satan; enemies of good, vile in thought and life, and without desire for moral improvement or spiritual light.

The brave bishop meets with trouble from what the negro sees and knows of rapacity and greed among those that come from Christian lands, the comparison between the European trader in slaves and rum and the few Mohammedans he meets being in favor of the latter, and the coarse vulgarity and fierce oaths of these traders and sailors being in singular contrast with the sweet and sacred Moslem call to prayers in the Arab tongue. Doubtless, too, Bishop Taylor may sometimes feel that his Methodist creed is not the best for his purpose, but this may lead him to preach his better doctrines and leave its darker features in the shade. The "free grace" of Charles Wesley's hymns, would be far more acceptable to the heathen than the total depravity and election of Calvinism.

But he is moving on, and his frank and strong discourse at the Michigan Conference, lighted and warmed as it was by his vital sense of human fraternity and spiritual progress, marks the opening of a new era in our religious relations and missionary efforts among the heathen. The American Board of Foreign Missions will fall to the rear, Bishop Taylor and his like will come to the front, and the Pagan and Christian world will be the better for it.

Far in front, and all those like this large-souled bishop unwittingly moving toward it, is the pure white light of a world-embracing and world-serving Spiritualism.

Intellectual culture is more widespread now than at any previous period in the world's history, and earnest minds are applying themselves to its further extension. The civilized world is straining in a race for eminence in arts, law, science, and the fruits which spring from knowledge of them. A great advance was made when primary instruction was made compulsory in England. But the scope of what are known there as the Elementary Education Acts is insufficient for the necessities of the present time in that country; much is now said as to technical instruction. It is undoubtedly important, for the first duty of each individual who has to face the facts of life, is to make a living, in order to do which he must go through a process of training so that his services may command remuneration. But the individual is not an isolated or a self-dependent entity; he is one of the many who make up the community, and as such his personal interests are inextricably involved with those of the whole. Therefore if we would raise the standard of usefulness we must have instruction that will prepare citizens, the artisan and the professional man for their respective pursuits. This is indispensable to the industrial competition. Prof. MacCann, an English teacher, in a recent address, published in pamphlet form, goes further and advocates a liberal education for the people. Even from a material point of view he argues such an education has an advantage over the technical or special education. "It goes far," he says, "by supplying intelligence to economize the huge item involved in wages of superintendence." Two competitors starting together, with the same amount of technical instruction; the one whose facilities have been more highly developed by a liberal education will in nine cases out of ten distance his rival. The broader the intellectual culture the better the chances of the person so equipped and the more healthy the influence exerted upon the country at large. But Prof. MacCann wishes to see an educated people for social and especially for political reasons. Since democracies choose their own government, they as well as politicians ought to be competent to understand policies. Evidently the professor's thought is in the right direction, but the intellectual culture which he advocates will come slowly, and only as a better adjustment between the interests of capital and labor is effected.

Theological and ecclesiastical influences are still strong in Canada. Montreal and Hamilton are the only cities in the Dominion which allow street cars to run on Sunday. On that day in the large city of Toronto you must walk, unless you use a private vehicle. One cannot get shaved at a barber shop (unless he registers at a hotel) nor can he buy a cigar on Sunday. The people are about the same morally as those of, say, Detroit or Buffalo, so far as one can judge. Drinking habits are more common in Canada than in the Eastern, Middle or Western States. There are not as many divorces in Toronto as in Chicago, but there probably would be if the city were as large, the divorce laws were as lax, and people were coming and going as they are here. Compared with the people across the line, the Canadians are rather slow and sleepy, but they have sterling qualities and they and their country are worthy of being annexed to the United States and forming part of the great American Republic! Meanwhile, let liberal religious thought continue there to do its good work in disenfranchising the people from Puritanical bigotry and priestly authority.

Encouraging Responses.

From among several responses to the request for subscriptions to the capital stock of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, as published last week, we select two for publication in this issue. The following letter from a preacher, teacher, journalist, and author of that meritorious and popular book, "Our Heredity from God," shows the interest taken in our work by a large body of cultivated and spiritually minded people, for whom Mr. Powell may be taken as a fair representative:

CLINTON, N. Y., Sep. 21st, '88
My Dear Bundy:—You know I am not technically a Spiritualist, but underneath even the terrible load of fraud and trash called spiritualism, I believe there is the all-important fact that man is in evolution beyond the purely material stage. With your magnificent effort to defeat materialistic "Spiritualism," and give us the warm and vital oneness with Life—the All-Life, you have won the heartiest sympathy of not only myself but of all sincere workers and thinkers. More than that you have deserved our gratitude and love (more than that you have got them now). You see, as you should see, that the days of destroying are passing into a constructive era; it will be such an era, John C. Bundy, as this world will rejoice in. Your work is needed. Your paper adjusted thereto will be of great importance. The foul brood of lies will not die; but they will find shelter elsewhere than under the name Spiritualism.

As I understand your plan, it is wise, beneficent and needful. It will do good. Allow me as an outsider to extend you the warm right hand of an evolutionist, and you may rest assured I shall do all I can to aid you.

Yours most heartily,
E. P. POWELL.
In a postscript Mr. Powell expresses his strong desire and fixed intention to subscribe liberally to the stock of the publishing house at an early date.

Mr. J. H. McVicker is recognized as one of the most influential and public spirited citizens in this great city of great undertakings. Here is the way he responds to our call:

McVICKER'S THEATRE,
MANAGER'S OFFICE.
CHICAGO, Sept. 19th, 1888.

My Dear Bundy:—Admiring the plain statement of facts contained in the editorial of the JOURNAL, received to-day, and believing you are now taking a step which will lead to good results in the matter of rational religion, calculated for the betterment of both the natural and spiritual man, I hereby subscribe for twenty shares of the stock in accordance with the prospectus issued. With best wishes,
Yours truly,
J. H. McVICKER.

Women in Massachusetts qualified in other respects, may be assessed and can register and vote for members of the school committee. Owing to the circumlocution, going through which is made part of the preparation for the exercise of the privilege, to the tax and to the restriction of voting merely for the school committee, the majority of women, of those even who believe strongly in woman suffrage, have not availed themselves of the opportunity offered. The number of women who have voted at any one election in Boston has not much exceeded 1,100. Now the parochial school question is assuming great importance in that city, and the excitement over it runs high. The evangelical churches are making vigorous effort to increase the women's voting strength, and quite a large number of women have already registered, two hundred being recorded in one day. It is probable that the women in the Catholic Church will also qualify, and vote as the priests require. Whatever the immediate result as to the issue involved, the effect can hardly be otherwise than favorable to woman suffrage.

We have received the 17th annual report of the Chicago Athenaeum at 48-54 Dearborn Street. It is in a flourishing condition, and doing most excellent work in educating those under its charge. From the date of its organization the Athenaeum has been entirely unsectarian in its spirit and aims. Although it was established by and received its first inspiration from such well-known citizens as Rev. Charles W. Wendte and Rev. Robert Collyer, aided by Wm. H. Baldwin, President of the Young Men's Christian Union of Boston, it was far from their purpose to make this institution a mere denominational adjunct. They sought to plant it on a broad foundation. Their spirit was inclusive not exclusive. In their desire to do all that they could to benefit young men in this city, many of whom were away from home and friends, they invited the cooperation of men and women, without regard to denomination, who were in sympathy with this work.

Thomas Paine, the "wicked atheist," as the clergy have sometimes characterized him, concluded his Will and Testament, dated January 18th, 1809, at which time he was seventy-two years old, as follows: "Placing confidence in my executors and their friendship, I herewith take my final leave of them and of the world. I have lived an honest and useful life to mankind, and my time has been spent in doing good, and I die in perfect composure and resignation to the will of my Creator, God. Dated this 18th day of January, 1809."

Charles A. Pillsbury & Co., Minneapolis, Minn., the largest milling firm in the world, have just made their annual distribution of profits to their employees. The amount distributed is more than \$40,000, the largest amount yet given by any firm under the profit-sharing system. Every man employed shared in the profits, and in no case was the amount received less than a month's pay. Theorists who are so certain that the profit-sharing system is impracticable and cannot succeed, should take note of the above fact. Nothing succeeds like success.

Monster mass meetings were held at Pittsburgh and Allegheny City, on the 18th, to protest against the renting of public school property to the Catholics for school or other purposes. Both meetings were very largely attended by prominent business men, lawyers and others. Red-hot speeches were made against the Catholics and their interference with the public school system was scathingly denounced. A committee of ten was appointed to go to Harrisburg and lay the whole matter before the State Superintendent of Public Instruction. He will be asked for his opinion. When that is given the committee will appear before the Attorney General and ask him to assume the legal fight for the maintenance of the public schools on behalf of the State of Pennsylvania. Eminent lawyers present said the renting of a portion of the First Ward building for a parochial school was clearly illegal. It was declared that the movement thus begun should not cease until the public schools of the State were placed beyond Catholic interference. The Pittsburgh meeting was attended by over three thousand people. The cheering elicited by the speeches shook Old Lafayette Hall from cellar to roof. Other meetings will be held. The feeling against the Catholics is intense.

A daily paper says that the investigation of yellow fever in Florida by the French physician dispatched for that purpose by the Government of France will doubtless confirm the theory prevalent for several years that cholera and yellow fever are identical in origin and in essence, and are propagated by similar means. The history of epidemics is as brief as it is appalling. Before the invention of sanitary systems, before the discovery of the value of public as well as of private cleanliness as a means of preventing disease, the world was afflicted at frequent periods by vast plagues whose origin was attributed to the malevolence of Deity, and for whose suppression prayers were publicly offered while panic perpetuated their ravages. With the extension of sanitary science the Divine responsibility for epidemics has declined. In Southern France, Spain, and Italy, as in the Oriental countries, epidemics reappear in diminishing force in proportion as cleanliness has been introduced.

GENERAL ITEM

Fifty cents pays for the JOURNAL twelve weeks on trial to those unfamiliar with it. J. Clegg Wright will remain at his home, Newfield, N. J., and rest until Oct. 4th.

The prospectus of the Home Maker, New York, a monthly magazine, edited by Marion Harland, is received, and shows a varied table of contents for October.

J. Clegg Wright's little son Rupert passed to spirit life at Baeup, Lancashire, Aug. 27th. Mr. Wright says: "I am consoled by the reflection that, beyond the shadows of this world, he lives with the good and stainless."

Subscribers in arrears or whose time is about expiring are earnestly invited to renew promptly; and to send in at the same time a new subscriber; not one but what can do this or more with proper effort.

Lyman C. Howe is now at home, Fredonia, N. Y. He is engaged to speak at Williamstown, Conn., the last two Sundays of October, and in New York City during November. He is open for engagements for January, February and March.

Now is the time to actively canvass among your liberal-minded acquaintances for new subscribers to the JOURNAL. Don't forget to solicit their names and money whenever fitting opportunity occurs; such effort will do you good. Try it and see!

Readers of the JOURNAL will confer a favor by sending it a carefully prepared list of addresses of all progressive, liberal-minded people in their vicinity, whether Spiritualists or not. It would add greatly to the value of their lists if the senders would designate by a word or two opposite each name the particular religious belief of the individual. Please don't forget to do this.

Cardinal Gibbons admits that he has a letter from the Pope regarding his decision permitting Catholics to become Knights of labor, as is referred to in the Catholic News of New York, but would deem it discourteous to publish its contents until he has an opportunity to communicate it to the prelates of the country. The Cardinal incidentally mentioned that Dr. Keene is receiving handsome contributions in Chicago to the fund for the Catholic University in Washington.

James James, a negro of Santa Rosa, Mexico, is said to be the oldest man living. It is claimed that he was born near Dorchester, S. C., in 1752. He was with his master in the revolutionary war, was forty years old when Washington was elected President, went to Texas when one hundred and one years old, moved into Mexico five years later, and now at the ripe age of one hundred and thirty-six lives in a little hut, to which he is confined by rheumatism, and is supported by contributions from the citizens of Santa Rosa.

The autopsy of Richard A. Proctor's body by Drs. Pruden and Briggs of the New York health department, leaves abundance of room for doubt, to say the least, whether the man actually died of yellow fever. One of his friends intimates pretty strongly that the astronomer's valuable life was sacrificed by the haste and fright of physicians and landlords. Whatever the nature of the disease the removal of the patient in a furious storm could not have been otherwise than injurious and dangerous.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

LIGHT AND SHADOW.

F. O. MYZER.

The sun was veiled at "Sunny Brae"
Ere it had reached the zenith hour,
And under deepest shadow lay
The vineyard, and the flower-bower;
But light from Truth's eternal sun
Burned on behind the midnight gloom,
And Love and Wisdom twain in one
Again could bid the flowers to bloom.

Fond hearts were wrung at "Sunny Brae,"
A voice of gladness had been still,
The harp unstung and silent lay,
The artist hand that woke it chilled;
But from immortal lyres above
The clearest tones of triumph stole,
Bearing sweet messages of love
From the arisen, victor soul.

A mother wept at "Sunny Brae"
As only mother-hearts can weep,
Above the cold and pulseless clay
Lying in unawaking sleep.
But on her brow the coronet
Of imperial motherhood shone;
O'er death she held the sceptre yet,
Claiming her darling boy her own.

Her vision pierced beyond the veil
Where our divine possessions lie;
She knew it was the angel's will
That "nothing quickens save it die."
She the flower still in bloom,
She still could hear her song-bird sing,
And knew that the ideal glow
Must yield unto the real spring.

The sun again on "Sunny Brae"
Will radiate its royal beams,
And the rare splendors still will play
Upon its vales, its meads and streams;
An angel waits its path and halls,
An angel waits the mother's hearth;
She knows her precious darling calls
And wipes away her burning tears.

He is not gone from "Sunny Brae"—
Ere from the flesh, he's nearer still;
No longer can the form of clay
Restrain his high, aspiring will.
Like crops commingled in the sea,
Like golden flashes from the sun,
Their clinging, glowing souls will be
Inbriended evermore as one.

Aug. 1888.

A Morning with Mrs. H. S. Slosson.

To the Editor of the Religio-Philosophical Journal:

In pursuing a line of investigation in which I have been deeply interested for some years past, I recently spent a morning with Mrs. H. S. Slosson, who is known to many readers of the Journal not only as an intelligent and charming woman, but as a medium of peculiar and unusual powers. After quite a lengthy discussion of matters ethical, Mrs. Slosson became unconscious, and to my astonishment, after briefly reminding me that I had taken two journeys, as she had previously assured me that I would, launched out into an eloquent and impassioned dissertation on the political questions which are now engaging public attention. As the trend of this discourse was strongly Republican, and as I, having been born a Democrat, have always held to my birthright in the way of political opinions, I was utterly at a loss to know to what set of influences to attribute this extraordinary departure. Particularly was this true inasmuch as had not been giving any special thought or attention to political matters.

After speaking at length upon the tariff, Mrs. Slosson, still controlled, spoke of President Lincoln and those connected with him during his presidency. This recalled to my mind the fact that I had that morning received a letter from a person who was prominent during Lincoln's administration and during the war. Although there was nothing in the letter in regard to the tariff, it would seem to be reasonable to infer that the subtle magnetic telegraphy sometimes called psychometry, had been potent in bringing about this, otherwise inexplicable communication, for often as I had seen Mrs. Slosson, nothing save matters of a general and public interest had ever before been discussed either by us in a friendly way or by her when she was acting as a medium. Closing the eloquent and trenchant political oration with a grand climax, Mrs. Slosson proceeded to give the following:

REPUBLICAN CAMPAIGN SONG:

When our country was in danger
And our flag was trampled low,
'Twas Harrison who saved us then,
To answer yes, not no.

The man who was a coward,
And stood at home behind,
Would never be the choice of
Of a million brave men dead.

Let us honor now their memory,
And proud our nation be,
By electing General Harrison—
'Tis an easy thing to do.

Unfold the national colors,
The red, the white, the blue,
And give three cheers for Harrison
And Levi Morton too.

Come, every honest citizen,
Join with us now and sing,
And let the glad hosanna
Between two oceans ring.

We haze cheers for our leader
One gallant, brave and true,
So give three cheers for Harrison
And home protection too.

It may be interesting to those who are making bottom-fact, analytical investigations in this particular department of psychic research, to know that Mrs. Slosson has been pronounced political preferences, and does not study or discuss political questions.

ANTONETTE VAN HOSSEN-WAKEMAN.

Catholicism.

Catholics in this country are divided into two distinct classes. One class is American by birth or adoption, American in sympathies and instincts and desire to serve the republic. They hope to see the Catholic Church taking its place amicably among the other churches of the country, and Catholic citizens doing their part to sustain and develop the institutions of civil and religious liberty. They are honestly and enthusiastically patriotic, and they ought to have great sympathy and encouragement. The other class is not American by habit, instinct, sympathy, or education. They look to the Italian cardinal for their policy, their theology, and their religion. While outwardly obedient to the laws of the republic, inwardly they dislike and distrust democratic institutions. They do not believe in civil liberty. They believe the pope ought to have the power to regulate civil law and to punish ecclesiastical offenses in all lands. They would like to see the Catholic Church strengthened in opposition to the institutions of the land which gives them welcome. Such men ought not to have encouragement, sympathy, or a cordial welcome to the growing class and not the other, and that, through sympathy and fair treatment, it may be vastly increased, and may become a powerful reinforcement to the better influences which are shaping the destinies of the republic. An anti-Catholic screed which prevents just discrimination can only do harm. A dignified and firm policy of encouragement to the friends of free institutions and repression for others will meet the requirements of the case. We need never forget that, if matters should come to an issue and a free fight, the Methodists alone in this country outnumber the Catholics; and we can offset the Methodist vote against the Catholic vote and leave all other religious denominations as a superfluous majority.—*Christian Register*.

"Sensitiveness."

To the Editor of the Religio-Philosophical Journal:

I have been hoping that some able writer might review what I consider the absurdities of Hudson Tuttle's article in the JOURNAL of August 25. We should certainly educate ourselves in all that pertains to science and occultism; but we should not accept that which will justly entitle us to be called "cranks." The very first idea is an absurdity. How can light bear upon itself a picture? Can any one doubt that the ray of light (which Mr. Tuttle represents as enduring forever) is but the result of motion in the luminiferous ether, and that that motion being deflected, is really no longer the same light? If the vibrations producing red, orange or yellow be by any means properly accelerated, violet indigo or blue may be the result. Then what has become of the first assumed colors? For illustration of the motion of the particles of interstellar matter, suppose the breaking forth of a submarine volcano; an ocean wave will pass off in every direction from the point of extreme agitation; but wherever the influence of this wave shall be felt, we shall experience nothing whatever from this particular point; that is, the point of origin, but will experience simply commotion in the tangent waves about us. Suppose now we imagine this ocean to be a vast sea of ether, would a picture which might fall upon the swell at any point be mirrored at the end? If the ray of light were a thing which had been actually conveyed bodily from the point of agitation, then it might be conceived that it would carry with it these visionary pictures. There was among our ancient brethren an old conundrum that a thing started in motion, kept on, in one sense, eternally. When equilibrium is restored, I think it is now not disputed, the motion has ceased. So the ray of light does not "wing its swift way across the regions of space." A parallel may be found in the wire which connects two batteries for telegraphic purpose.

Suppose now these images could really be conveyed as postulated. Let us watch them with the vision of imagination as well as with that of emotion. Would they not become so complex, so mixed, so overlaid as to be really neutralized?

Mr. Tuttle says:

"Every atom still vibrates the moulding hand of life under which it has at sometime passed, and the sensitive mind is able to catch these vibrations and interpret their meaning in forms of thought."

Yet after all of this amazing revelation he tells us that Professor Denton allowed errors to creep into his investigations, because, probably, he did not take into consideration the fact that the sensitive might be influenced by the magnetism imparted by him who secured the specimen. I am not quoting him, but for brevity, an endeavoring to give the essence.

That is just one of the absurdities in Mr. T's theory. Those first pictures would be so badly mutilated by the millions of pictures per second which had fallen upon them for millions of years, that I fear the sentiment would become badly confused.

It is a mystery to me how Mr. Tuttle, holding these views, can be a believer in what is familiarly called Spiritualism; for since the impress of those who once lived in earth-life, may be made in whatever they touched, and so indelibly made our clairvoyants may simply be thus impressed and that would clairvoyance so far as it gives us a test of spirit life. Another might in a similar manner be impressed with words which they uttered in earth-life, or perhaps with thoughts peculiar to them, and this would clear away the difficulties of clairvoyance. As to the existence of a subtle force pertaining to everything, sometimes called its magnetism, can we deny it? nor prove it? We are made of which the idea is carried, bears with it no rational evidence of its truthfulness.

A photograph is placed in the hands of a sentient, who reads the character of the person whose picture is taken. This is attributable to the magnetic force of the subject taken, which is in some manner put in about the photo. Give the sent a wood cut; the character will be read in the same way as before and with the same kind of impression made upon the sentient. Experiment with names produces a similar result.

Concordia, Kan. B. R. ANDERSON.

Letter From Prof. A. Wilder.

To the Editor of the Religio-Philosophical Journal:

The editorial article, "Nature's Physician," in the JOURNAL of Sept. 15th, is replete with good sense. The attempt to progress to shackle the medical profession, and to confine the practice of medicine to a privileged class, hedged about with mummery and artificial sanctity, like Hindu Brahmins, is both a folly and a criminal conspiracy. Nobody was quack, and nobody was charlatan, because they had diplomas and are sanctioned by a Medical Board. There is no such scientific knowledge, no such exactness, no such extraordinary skill in any one class of physicians as to justify the prescription of those who do and think differently. This is the general sentiment of the people.

No one familiar with the men or the influences whereby medical legislation is obtained, can be impressed with mere words to their effect, that they are with selfishness and corruption from one and to the other. It was conceived of motives dishonorable to men, and it is pushed as dishonorable. Only the folly of the measures surpasses the trickery.

Mr. Enoch Hazard of Rhode Island has been urged to co-operate for the procuring of legislation against quackery. "All that we know of medicine we learned from quacks," was his reply.

In New York and other States the pretext for this legislation was to make identical the medical regulations for all States. It reminds one of a complaint at a State Capital when a legislature was in session. There were numerous thieves and pick-pockets in town. A head waiter at a hotel complained of his difficulty. "Those thieves look so like the members of the legislature," said he, "that when they go in to dinner I can not tell them apart."

There exists no good reason why a clairvoyant, healer, or "metaphysician" should not practice his vocation unobscured. Malpractice can be punished; but the idea of proscribing where there has been no malpractice is preposterous.

Yet it is cause for pleasure that the legislatures are stirring up this class of persons. They need it as well as other irregulars. It is detestable; but let it be known that these things are being done and contemplated. Next will come politics; and these men will endeavor to find out what their rights are. As it now stands our legislation is steadily degenerating into despotism.

W.

The Co-operative Temperance Union.

To the Editor of the Religio-Philosophical Journal:

Heretofore much of the organized temperance work has been carried on through churches. In some cases the most active and best temperance sentiment has been ostracized by church influence. Only about one-sixth of the people of the United States belong to any church. This society welcomes all friends of sobriety, whether church members or not, and we pull together for the closing up of the great fountains of crime and degradation. The object of this union shall be the eradication of vice in all forms. All persons in sympathy with the object of this union are eligible to membership. It shall be the duty of the Co-operative Board to establish subordinate unions in their respective localities, with the object of ultimately perfecting an International Union.

There shall be no stated initiation fee, but every person shall make some voluntary offering according to his or her means and disposition at the time of joining the Union.

The first annual meeting of this Union shall be held at the Casadaga Camp Grounds on the third Monday of August, 1889.

The officers of the Association are: Solon Lauer, President, Meadville, Pa.; Mr. Orville, Vice President, Chicago, Ill.; C. Bird Gould, Secretary, 306 Stevedore Avenue, Cleveland, Ohio; G. F. Lewis, Treasurer, Corry, Pa.; Honorary Vice Presidents, W. J. Colville, Dr. M. M. Tousey, H. D. Barrett, Mrs. Dr. Hyde.

This association is a move in the direction of materializing the ideal which has been so constantly enunciated from the Spiritualist and humanitarian platform, and should receive the hearty co-operation of all persons interested in the regeneration of humanity.

G. F. LEWIS.

Corry, Pa.

The Czar of Russia and the Prince of Wales are said to be no mean performers on the banjo.

An Unsatisfied Longing.

For the Religio-Philosophical Journal.

Why is it that earnest seekers after a truth, whose hearts and minds are open to conviction, whose souls yearn for some sign, some actual proof that they are not pursuing an ignis fatuus, which shall leave them swamped amid the bogs of unbelief in the marshes of doubt and despair, are often doomed to grope in the dark through a whole life, and that the spirits of the dead can do no more for them than the living, why do they not respond to the cries of their dear ones left in desolation and sorrow?

A mother dying left her girl baby only two weeks old to the tender mercy of friends. Life had been bittered to the young mother, and she had passed beyond the veil. Loving and beloved, she had been wounded incurably. Slowly, surely, she broke went on, and though devoted friends strove to awaken in her a desire to live, she would not stay.

The wrongs suffered by the mother, the cruelty and injustice borne so unconqueringly, the endurance hidden beneath a smile, made such a heavy life she was to suffer because her mother suffered. There was no stigma attached to the memory of the dead. Fair, noble and satiate, yet an unloving, neglected wife, that was all.

Tenderly cared for the infant developed into a dreamy, thoughtful child. The first ten years were passed in the house of her birth. Her paternal grandfather, with whom she lived, worshipped the memory of their daughter-in-law, and daily the little girl heard her dear mother's praises sounded. Her father had married again and settled in a distant state. He was the favorite son of his parents, but they had not sympathized with him in his unkindness to his girl-wife. They had loved her as their own, and tried to make up to her by tender devotion, what she lacked in her husband. But the aching heart was at rest; the spirit gone to the Master she had served, and their dear son taught her daughter to love and revere her father. Their success was limited. Something intangible, but powerful stood in the way. A reserved affection the child gave her parent, but reverence was lacking. Somehow the mother's hand, in words, she knew he had wronged her mother, and in her baby-sold realized that she must share that mother's suffering.

Every atom still vibrates the moulding hand of life under which it has at sometime passed, and the sensitive mind is able to catch these vibrations and interpret their meaning in forms of thought."

Yet after all of this amazing revelation he tells us that Professor Denton allowed errors to creep into his investigations, because, probably, he did not take into consideration the fact that the sensitive might be influenced by the magnetism imparted by him who secured the specimen. I am not quoting him, but for brevity, an endeavoring to give the essence.

That is just one of the absurdities in Mr. T's theory. Those first pictures would be so badly mutilated by the millions of pictures per second which had fallen upon them for millions of years, that I fear the sentiment would become badly confused.

It is a mystery to me how Mr. Tuttle, holding these views, can be a believer in what is familiarly called Spiritualism; for since the impress of those who once lived in earth-life, may be made in whatever they touched, and so indelibly made our clairvoyants may simply be thus impressed and that would clairvoyance so far as it gives us a test of spirit life. Another might in a similar manner be impressed with words which they uttered in earth-life, or perhaps with thoughts peculiar to them, and this would clear away the difficulties of clairvoyance. As to the existence of a subtle force pertaining to everything, sometimes called its magnetism, can we deny it? nor prove it? We are made of which the idea is carried, bears with it no rational evidence of its truthfulness.

A photograph is placed in the hands of a sentient, who reads the character of the person whose picture is taken. This is attributable to the magnetic force of the subject taken, which is in some manner put in about the photo. Give the sent a wood cut; the character will be read in the same way as before and with the same kind of impression made upon the sentient. Experiment with names produces a similar result.

Concordia, Kan. B. R. ANDERSON.

Letter From Prof. A. Wilder.

To the Editor of the Religio-Philosophical Journal:

The editorial article, "Nature's Physician," in the JOURNAL of Sept. 15th, is replete with good sense. The attempt to progress to shackle the medical profession, and to confine the practice of medicine to a privileged class, hedged about with mummery and artificial sanctity, like Hindu Brahmins, is both a folly and a criminal conspiracy. Nobody was quack, and nobody was charlatan, because they had diplomas and are sanctioned by a Medical Board. There is no such scientific knowledge, no such exactness, no such extraordinary skill in any one class of physicians as to justify the prescription of those who do and think differently. This is the general sentiment of the people.

No one familiar with the men or the influences whereby medical legislation is obtained, can be impressed with mere words to their effect, that they are with selfishness and corruption from one and to the other. It was conceived of motives dishonorable to men, and it is pushed as dishonorable. Only the folly of the measures surpasses the trickery.

Mr. Enoch Hazard of Rhode Island has been urged to co-operate for the procuring of legislation against quackery. "All that we know of medicine we learned from quacks," was his reply.

In New York and other States the pretext for this legislation was to make identical the medical regulations for all States. It reminds one of a complaint at a State Capital when a legislature was in session. There were numerous thieves and pick-pockets in town. A head waiter at a hotel complained of his difficulty. "Those thieves look so like the members of the legislature," said he, "that when they go in to dinner I can not tell them apart."

There exists no good reason why a clairvoyant, healer, or "metaphysician" should not practice his vocation unobscured. Malpractice can be punished; but the idea of proscribing where there has been no malpractice is preposterous.

Yet it is cause for pleasure that the legislatures are stirring up this class of persons. They need it as well as other irregulars. It is detestable; but let it be known that these things are being done and contemplated. Next will come politics; and these men will endeavor to find out what their rights are. As it now stands our legislation is steadily degenerating into despotism.

W.

The Co-operative Temperance Union.

To the Editor of the Religio-Philosophical Journal:

Heretofore much of the organized temperance work has been carried on through churches. In some cases the most active and best temperance sentiment has been ostracized by church influence. Only about one-sixth of the people of the United States belong to any church. This society welcomes all friends of sobriety, whether church members or not, and we pull together for the closing up of the great fountains of crime and degradation. The object of this union shall be the eradication of vice in all forms. All persons in sympathy with the object of this union are eligible to membership. It shall be the duty of the Co-operative Board to establish subordinate unions in their respective localities, with the object of ultimately perfecting an International Union.

There shall be no stated initiation fee, but every person shall make some voluntary offering according to his or her means and disposition at the time of joining the Union.

The first annual meeting of this Union shall be held at the Casadaga Camp Grounds on the third Monday of August, 1889.

The officers of the Association are: Solon Lauer, President, Meadville, Pa.; Mr. Orville, Vice President, Chicago, Ill.; C. Bird Gould, Secretary, 306 Stevedore Avenue, Cleveland, Ohio; G. F. Lewis, Treasurer, Corry, Pa.; Honorary Vice Presidents, W. J. Colville, Dr. M. M. Tousey, H. D. Barrett, Mrs. Dr. Hyde.

This association is a move in the direction of materializing the ideal which has been so constantly enunciated from the Spiritualist and humanitarian platform, and should receive the hearty co-operation of all persons interested in the regeneration of humanity.

G. F. LEWIS.

Corry, Pa.

The Czar of Russia and the Prince of Wales are said to be no mean performers on the banjo.

The Universal Co-operative Temperance Union.

To the Editor of the Religio-Philosophical Journal:

The Universal Co-operative Temperance Union, recently organized at Casadaga Camp, for the purpose of eradicating vice in all its forms, is meeting with much hearty commendation and support among Spiritualists. That there is need of such an organization on a humanitarian basis, is demonstrated by the experience of those who have attempted to co-operate with temperance societies existing under orthodox control. With most of the temperance societies, subscription to the orthodox creed is considered of far more importance than signing the pledge of total abstinence from alcoholic liquors. It is time that the temperance sentiment and the movement of general reform existing among liberal minded people should find expression in an organization untrammelled by creed. People who believe in the pledge of total abstinence from alcoholic liquors, and who are sincere in their belief, should not be hindered by the experience of those who have attempted to co-operate with temperance societies existing under orthodox control. With most of the temperance societies, subscription to the orthodox creed is considered of far more importance than signing the pledge of total abstinence from alcoholic liquors. It is time that the temperance sentiment and the movement of general reform existing among liberal minded people should find expression in an organization untrammelled by creed. People who believe in the pledge of total abstinence from alcoholic liquors, and who are sincere in their belief, should not be hindered by the experience of those who have attempted to co-operate with temperance societies existing under orthodox control. 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AN EVENING WITH A SPIRITUALIST.

A few years ago, when Spiritualism had taken such a strong hold on the public mind, and Professor Charles Foster was in the zenith of his glory, the recognized king of mediums, the following interview and remarkable séance occurred:

In company with a friend, after many vain efforts at finding the residence, we finally reached the home of the great Spiritualist. The room into which we were ushered was small, with an ordinary round mahogany table in the center, covered with writing materials, and surrounded with chairs. Immediately upon being seated rappings were heard throughout the apartment. Though somewhat disturbed by this novel experience, we nevertheless controlled our fancies, and embraced a few moments of silence to study, if possible, the character of the man before us. He was about thirty years of age, with a portly form, crowned by a shapely head, and looked out of a pair of dark, searching eyes.

During the introductory conversation the raps ceased, and the silence of the room was broken only by our interchange of words. No sooner had we announced our desire that the séance might begin than the raps began with greater violence than before, and the table was suddenly lifted from the floor and tipped into the lap of my friend.

"A friendly greeting," said the medium, "from a delightful band of angels, who are here to enjoy with those man in your company. The room is filled with them."

"Can you give me the names of any persons present?" was asked.

"Certainly," was his quick reply, and immediately taking up the pencil, he wrote the names of several who had been on the most intimate terms with my friend in years gone by; among others the name of his mother. The medium laid the pencil down, and leaning back in his chair, steadily gazed at his visitor for some time, and upon being asked the cause, said, "I am looking at your mother; she stands behind your chair, leaning lovingly and confidently on your shoulder, and gazing upon your face with the old love, which you must recall."

"When and where did she die?" was then asked.

The answer named the place, day, and month of her death. Having his skepticism thoroughly aroused by this time, the questioner asked for her maiden name.

Without hesitation Foster took the pencil, saying, "She shall write it herself," and thereupon he wrote in the familiar handwriting of the lady in question, giving her full name, where she was born, and when. She then wrote the name of her son, his age, and place of birth.

These startling developments had the effect of partially unbugging the feelings of the questioner; but not willing to yield his faith even to such evidence, he resolved to test the powers of the medium in such a manner as would leave no room for doubt. Having travelled over the greater portion of the world and made acquaintances in foreign countries, many of whom were dead, he determined to apply a significant and most difficult test. As if his thoughts were instantly divined by the medium, he remarked, "There are spirits present with those man in your company, and they are making motions which I cannot interpret."

My friend then made a mental inquiry concerning a friend who had died in the East Indies. The answer came immediately, "Your friend who died in the East Indies is here, and anxious to converse with you, I see her now," and he proceeded to describe the personal appearance of one who had been dead six years. "I see before me," he said, "a short, delicate lady, whose face is marked with traces of suffering. She is dressed in light fabric, and wears upon her head a summer hat. Her hair hangs loosely over her shoulders, and in her hand is a letter, which she seems desirous of presenting to you."

"I would know her name," said the excited questioner. He instantly seized a pencil and wrote upon a card, which he handed him with a perplexed air, saying, "Here are some characters, sir, but I must confess that I do not understand them."

On taking the paper, it proved to be the name of the dead friend, written in clear, beautiful Persi-Arabic characters, with this salutation, common among the natives of India, "Burrah Sahib, Salaam," the name by which she called my friend, literally meaning, in the Oriental exuberance of politeness, "Great sir, good cheer to you."

While regarding the inscription with silent wonder, the medium suddenly drew up his coat-sleeve with the exclamation, "See here," and there in red lines upon the fleshy part of the arm, standing out in bold relief, were the English initials of the lady's name. Not to be deceived, the gentleman in question caught Foster's hand and held it for a few moments, during which time the phenomenon faded from sight.

Nonplussed not merely by the captivation of two of his senses, hearing and seeing, but by receiving a message in a language which not ten persons in the country could read or understand, and of which the medium had not the slightest knowledge, it was decided that only one more test remained. A secret involving the character of a third party was known only to this dead lady and my friend, who immediately resolved to penetrate this mystery if it were possible. He pronounced the question mentally, and requested that she would write the answer in her own hand through the medium. As before, he seized the pencil, and carelessly and rapidly wrote the secret out, without knowing a word of the same. It was true in every particular.

For the time being the spiritual conference ended, and we entered into familiar conversation with the medium. It was asked when he first felt these spiritual impulses and impressions—in short, what made him a medium?

He candidly replied, "I have been a medium from childhood, and I am so from necessity. If left to myself I would not choose this vocation, but I am forced by day and by night, by powers out of me, and as inexplicable to me as to yourself, to perform the part you see me acting."

"If you have no objection, Mr. Foster, I would know your experience in detail," said

"Not the slightest," was his frank answer, and throwing himself back in his chair, he detailed his history, nearly as I can remember, in the following words:

"It is generally believed," said he, "that Spiritualists are nothing more than apt deivers—persons who are given up to the follies and vices of a corrupt world, and who are strangers to the sweet and holy virtues of good character and domestic life—in short, that they are a fraternity of catch-pennies, living on the credulity of the people. While I must admit that we have among us characters of this sort, who go from city to city giving public séances, and seeking thus to fill their pockets, I nevertheless emphatically

deny that it is true of even a respectable portion of our number."

"As far back as I can remember I was the subject of spiritual manifestations. As I grew to manhood and mingled with society, they not only perplexed but annoyed me, and several times almost drove me to despair. Thoughtful days and wakeful nights attested my misery. I sought relief in the quiet home circle; amid the gayeties of social life; in the fields and woods; among books, in travel; and in the church of God. But in all my pursuits, in all places, and under all circumstances, my steps were followed, and I was pressed into the thankless and unwilling service. My sufferings at last became so great as to alarm my most intimate friends, and they despaired not only of my reason but of life itself. I was a walking skeleton. I could not sleep. I was tormented by excruciating nervous pains, and, in short, endured the tortures of perdition. At last, unable to hold out longer, I yielded myself to the strange, mysterious influences which seemed to press me, and in that act I found relief."

"Among my singular experiences was this, that if I encountered one who suffered from any cause whatever, I seemed to become for the time a part of his being, and to realize in my own person all the anguish that he endured. I was even drawn toward those whom I had never seen and whom I knew nothing of. This curious sympathy has carried me to almost every country in the world, in search of unfortunate persons, and in every instance I have found relief only in administering relief to them. On one occasion I was suddenly summoned by spiritual influences to take the first train for California. I resisted for several days until my old agony threatened me, when taking my trunk I started on a mission, the intent of which was as unknown to me as to a child unborn. On arriving in San Francisco, a stranger in a strange land, my steps were directed to the very house in which, as it afterward appeared, the cause of my sympathy resided, and through spiritual agencies I was enabled to clear away a mystery which had plunged a respectable household into the deepest distress."

"You may remember that two years ago, in a New England city, a bank robbery was committed. Suspicion rested upon a young clerk in the bank who had hitherto borne a spotless character. Without knowing the circumstances, and without the remotest acquaintance with any of the persons concerned, I suddenly became a partner in the sufferings of that young man. Mentally I went through all the process of arrest and imprisonment for lack of bail, all the tortures of a conscience unspotted, and I riled under accusations as galling as were unjust. For weeks I ate and slept little. I lived only in the agony of a blasted reputation. One night, while cogitating on this matter, and wondering where it would end, I was summoned by the same influences to take the early train next morning for the scene of the robbery. Nothing loath, I made my preparations, and in accordance with the command found myself that evening on the steps of a handsome mansion, in the loveliest portion of the town. Being the only man there, I was answered by a young lady, to whom I frankly announced, that I was directed by mysterious agencies to seek lodgings in her house."

"That is impossible," she answered; "there are hotels in the city, and we have no rooms at the disposal of strangers." I immediately replied, "Yes, miss, your mother and yourself have been preparing the front room on the left hand side of the hall upstairs for my accommodation, and I beg you not to consider me ungentlemanly or rude if I press myself upon your hospitality."

"The mother had meanwhile come to the door, and both ladies seemed to be greatly agitated upon hearing my answer. The former remarked, 'It is true, sir, that I have such a room, and that I have been fitting it up for the reception of a dear friend, naming the suspected clerk in the bank, who was the next day to be released from confinement.'"

"But he will not be here until to-morrow," I said, "and as it is with him that I have to do, you must afford me lodging until he comes."

"Whether it was my manner, the agitation in my countenance, or the ladies' perplexity, I cannot say, but I was made cordially welcome, and in a few minutes was domiciled in the room which I had so minutely described."

"I spent the night in feverish excitement, and with the dawn of the next morning began anxiously to expect the young person, whose sufferings for the time had been my heritage. It was ten o'clock in the morning, however, before the door-bell rang; and then a pale, emaciated young man of not more than six and twenty was boisterously received by the inmates of the house. The same strange presence that I had felt in New York to that spot was around me now, and one glance assured me of the identity of the individual. Without a word of introduction I took him abruptly by the hand, and exclaimed, 'Sir, you are an innocent man!'"

"What do you mean, sir?" he said.

"I mean," I replied, "that you are not guilty of the charges that have been brought against you; that you did not rob the bank; that you have been incarcerated without cause; and that I am here to point out to you the guilty party, and prove thereby your innocence."

"He stared at me with surprise, and said, 'Who are you—a stranger whom I have never seen before—who thus declares my innocence?'"

"If his surprise was great my relief was infinitely greater, for my soul seemed at that moment to be released from prison, and I felt myself once more a free man. I will not go into the details of our introduction, and the several hours of pleasant chat which we had in the room I occupied during the night. The next morning we walked down the street, and went straight to the bank. Something impelled me there—something more than fate—something I could not disobey. It was the spirit influence."

"We had scarcely entered the door of the bank when a scrupulously dressed middle-aged man likewise entered, apparently for the purpose of making a deposit. To ordinary eyes there was nothing peculiar about this individual that would attract observation. To me he was thrilling. Hastily I asked the young man, 'Do you know that person?'"

"Yes," was the answer. "He is one of the most respected citizens in this community." "Know then," said I, "that that man is the guilty party, for whose crime you have suffered the loss of reputation, and stand before the bar of public opinion, branded as a thief yet to be tried."

"Impossible," replied the young man, "utterly impossible! Name any other man. That man is incapable of a wrong act, for he is not only a gentleman and a prominent man of business, but a pillar of the church."

"Nevertheless," he is the robber of the bank," I answered, "and you shall yet hear him confess the crime."

"That very day I had an interview with the president of the institution, in which all the circumstances of the robbery were carefully reviewed. By spiritual agency I was enabled to call to his mind certain facts that had been overlooked in the earlier investigations of the case; to reveal certain clues that had not been thought of; and, in brief, to work out such a chain of circumstantial evidence as threw all the suspicion upon the hitherto respected citizen and depositor."

"The trial took place in due time. Meanwhile I had become active in behalf of my young friend. Witnesses were summoned at my instigation, who added testimony tending to fix the guilt where it belonged, and the counsel, stimulated by the fresh light which I had thrown upon the case, redoubled their exertions in behalf of innocence and virtue."

"The result was a triumphant acquittal. The hitherto disgraced clerk was reinstated in the bank, promoted to a more honorable position than before, and to this day enjoys the respect and confidence of his employers and the public. In the progress of the trial the real thief, the man whom I had suspected from the first, was placed upon the witness-stand, and in the course of his evidence the fact was elicited from his own lips that he was present on the day of the robbery. From him I had never seen and whom I knew nothing of, and presumptive circumstances were woven around him, until at last he became entangled in the meshes, and the suspicions of the public, like birds of prey hovering about their victim, pounced upon him, and struck their beaks into the quivering carcass. To save what little character the sounder could, or rather to escape the penitentiary, he sought to settle the case without a trial at law, and, in consideration of his wealth and family connections, he was permitted to do this. The stolen money was returned, and he who to accomplish his own base ends, would have sacrificed a virtuous youth, is to-day an outcast and wanderer in a foreign land, under an assumed name, having disgraced the one he bore."

"In a few weeks after the trial it was my pleasure to be a favored guest at a ceremony which joined in wedlock my youthful friend with the lovely woman who first met me at the door."

"Such was the story of the medium, Charles Foster. It was told in an artless and confidential manner, and we ever since have had occasion to remember with peculiar satisfaction our first evening with a Spiritualist.—Mrs. F. G. de Fontaine, in *The Brooklyn Magazine*.

Mrs. E. L. Watson.

To the Editor of the Religio-Philosophical Journal:

It is with a profound sense of my inability to do full justice, that I assume the task of presenting to your readers a brief epitome of the lecture by Mrs. Watson, delivered last evening at Metropolitan Temple. The audience, as on the previous Sunday evening, was a very large and intelligent one, and the lecture, from beginning to end, was one of those brilliant efforts of oratory that have made her famous, and no one present will deny that her name should be enrolled among the greatest of living speakers. Nay more, I will not confine myself to the living, but make claim that a greater number of important truths were embraced within the compass of that discourse than were ever embodied in any single sermon delivered by that most eminent of modern divines, Henry Ward Beecher. The theme, "The Consistency of a Rational Religion, or The Religion of the Future" is a grand one, and well calculated to bring into full play the wonderful powers of the speaker, and it seemed to be especially adapted to her then mental condition; for, it must be admitted that in order to reach the loftiest heights in the field of rhetoric, the activities of the heart must be tuned in harmony with the efforts of the intellect.

This subject of a "Natural Religion" embraces every field of thought, is as boundless as the universe, and not only does the scientific and material world come within its scope, but it reaches deep down into the spiritual and affectional nature of man as well. To depict the agonies of humanity and portray the agonies of the human heart, is necessary that one should have realized those agonies, and felt the shock of that agony in his own person; and it is quite possible the depth of feeling pervading the lecture may have been due in part to the recent bereavement of the speaker.

In discussing the subject Mrs. Watson planted herself firmly on the proposition that the religion of the future must be based on the immutability of natural law, and not on the capricious will of a whimsical God; and to this she brought forth, for facts, not only in the profoundest depths of degradation known to humanity, but she scanned with a quick glance the mysteries of creation from the lowest forms of life up through the different gradations to the white-robed denizens of the stary realm, where the voice of God is heard reverberating through the heavens, and where "order," the first law of omnipotence, reigns supreme. The Book of Nature, she held, and wrote upon every page, by the luminous flash of the Almighty, are revelations which require no revision by a College of Ecclesiastics, and which point with unerring certainty to the shining truths, by the light of which may be seen the purposes of the Infinite. She sees the pulsation of the great heart of Nature in the rhythmic swell of the ocean wave, and hears the voice of God in the ripple of the waters upon the sea-shore. Upon each grain of sand tumbled up by the surf is written the history of a former epoch, and mayhap it tells the tale of the glacial period when the mountain of ice in its resistless march to the sea tore it from its parent rock. Each blade of grass in the emerald meadow tells its tale of the silent workers delving beneath its shadow. The fragrance of the rose is wafted to her senses as a revelation, and the beauty of the lily speaks to her ear the sweet words of prophecy.

All the varied phenomena of the physical universe of record in the past, and occurring to-day, are but revelations of infinite wisdom giving promise of a glorious future. She lifts her eyes heavenward and beholds the panorama of the universe pictured upon the blue vault above, and watches the silent march of countless hosts of worlds, all ruled by the same law, and under the dominion of the same God; and so, as she turns leaf after leaf of this great volume, and by the light of reason plucks the gems of truth from its pages and builds therefrom a Royal Temple, upon the dome of which there stands erect the white-robed figure of Destiny pointing the soul to immortality, she plants the seed of the new religion in virgin soil, and awaits with the calmness born of the genius of prophecy, the coming of the harvest. She sees the sufferings and sorrows of the human heart written in legible characters upon the face of humanity, and watches the spirit of prayer, spoken by the white lips of grief,

wafted upward upon the pinions of hope to the home of the angels.

The absurdity of the theory upon which is built the religion of the churches, wherein an All-wise and Omnipotent God is made to appear as a fallible creature was painted in the strongest colors; and the fallacies of the dogmas and creeds as articles of faith upon which the hopes of humanity are founded, were pointed out in the clearest manner, and their futility demonstrated to the judgment of his hearers.

To accord with the dictates of the church, the God-given faculty of reason must be throttled, and blind obedience to the behests of priests—observed, or the penalty of eternal punishment follows. Contrasted with this is the doctrine of the new religion, which is built, not on the shifting foundation of an absurd theory, but on the solid rock of unchangeable law, chiseled into the face of which by the hand of the great sculptor may be seen the insignia of persistent, untiring progression. There is no uncertain whim or caprice of a vengeful God to stifle the aspirations of the soul; but upward and onward is its watchword, and the tramp-tramp-tramp of its devotees will be heard echoing along the corridors of eternity forever and forevermore.

A. RIKER.

San Francisco, Sept. 10th.

The Kansas Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Last week, with wife and child, I went one hundred miles to the Delphos, Kansas, Camp Meeting of Spiritualists. It was the first gathering of the kind I had ever attended. We remained four days. It is still in session at this writing. Wife and I are Unitarians, but we go to religious meetings of Catholics, Protestants, Jews, and all sorts, for we have a kindly feeling for all, and can see some good in all. While we are Unitarians, de-nominationally speaking, we are satisfied beyond a doubt that "if a man dies he lives again," and under proper conditions can communicate with those yet in the mortal body. Such communications we have had; so we suppose this belief makes us Spiritualists as well as Unitarians. We found that the "First Society of Spiritualists, of Delphos," own about thirteen acres of ground near town which is covered with a beautiful grove. The society, while poor, is in a healthy working condition. For several years these annual camp meetings have been held. Years ago the Spiritualists were shunned, and Delphos people of other denominations snubbed them, and would about as soon be found anywhere else as at a Spiritualist meeting. Not so now. They are as highly respected as anybody. I saw and conversed with Catholics, Methodists, Presbyterians, Quakers and Campbellites or Christians, on the camp ground, and one Methodist lay spoke at the Conference meeting. The teachers of the public school for the year were present. Several editors, and the Mayor, and other leading citizens, and members of churches, and I was informed that some of the city clergymen were occasionally on the ground. At the auction sale of nick-nacks, the proceeds of which were expended for the benefit of the poor, a Presbyterian gentleman acted as auctioneer. I was delighted to find that such a broad and fraternal spirit prevailed at Delphos between all religious people, including Spiritualists and Universalists. There is a reason for this. It is not so everywhere, and the blame of its not being so, is not chargeable alone to the orthodox people. Spiritualists themselves are largely to blame for the prejudice existing against them in certain places.

Desiring, if I could, to ascertain the cause of the present state of things at Delphos, I made some inquiry, and found that what I had anticipated was true, viz., that there are now and have been for years, a few men and women who, by exemplary lives, and the exercise of good practical common sense, and by sweet Christian charity have compelled respect. A. D. Ballou, M. D., the efficient Secretary, has I learn from his numerous admirers, spent many years and no inconsiderable amount of money, to build up the cause. To him is largely due the credit of the high standing of the society in the community. Mr. and Mrs. Joy Blanchard; Vice-President J. N. Richardson; Mrs. Ray; Mr. and Mrs. M. Blanchard; the President of the society whose name I cannot now recall, and others, have been his co-workers and, perhaps, deserve equally as much praise. No noted speakers occupied the rostrum while I attended, but good, sensible, uplifting addresses were delivered by Dr. Ballou, Mr. Babcock, Mrs. Dr. Davis, Dr. C. F. Lewis, M. Blanchard, J. N. Blanchard and others.

The attendance was good during the days I was there, and on Sunday the 16th instant, it was estimated that 2500 people were on the grounds. The RELIGIO-PHILOSOPHICAL JOURNAL was distributed among the crowd and seemed to be the favorite paper with those in attendance. I often heard it highly spoken of, especially by the leaders of the meetings, and away with a favorable impression of the Delphos and the place.

Those Delphos Spiritualists and those who attended this camp meeting can not justly be described as being "long-haired men and short-haired women," nor be called cranks—a name that some professedly pious people love to apply to Spiritualists, but for goodness, intelligence, culture, and zeal in all good works to benefit their fellow man, will compare favorably with Presbyterians, Methodists, Baptists and members of any other church society. They are in the main men and women who are willing to work and do work in harmony with other good people to uplift and bless mankind.

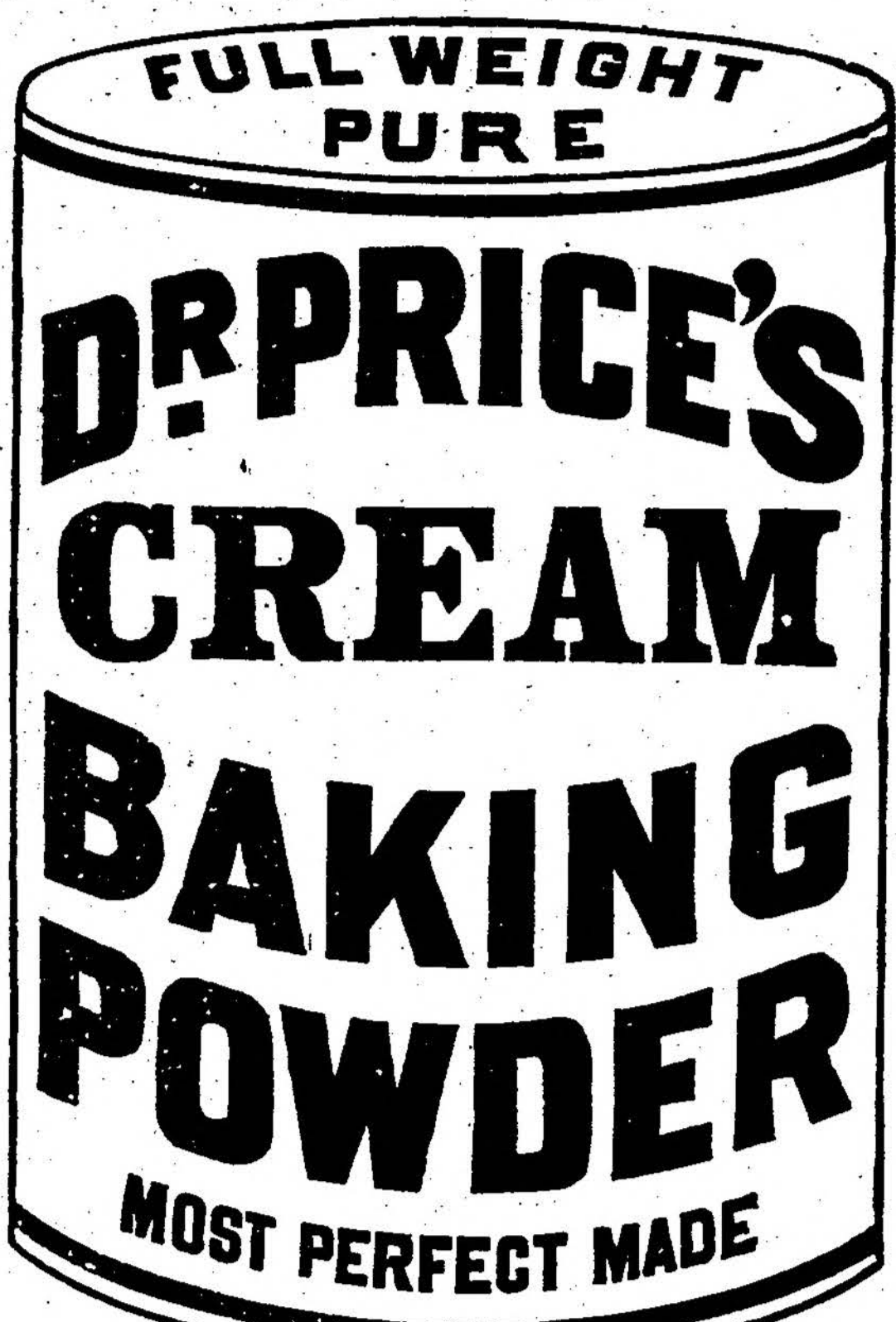
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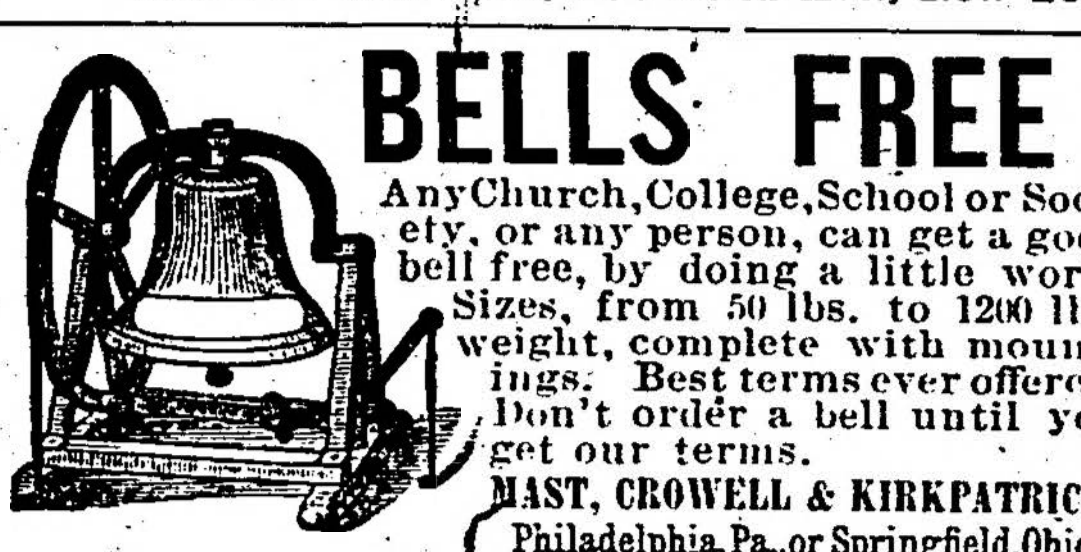
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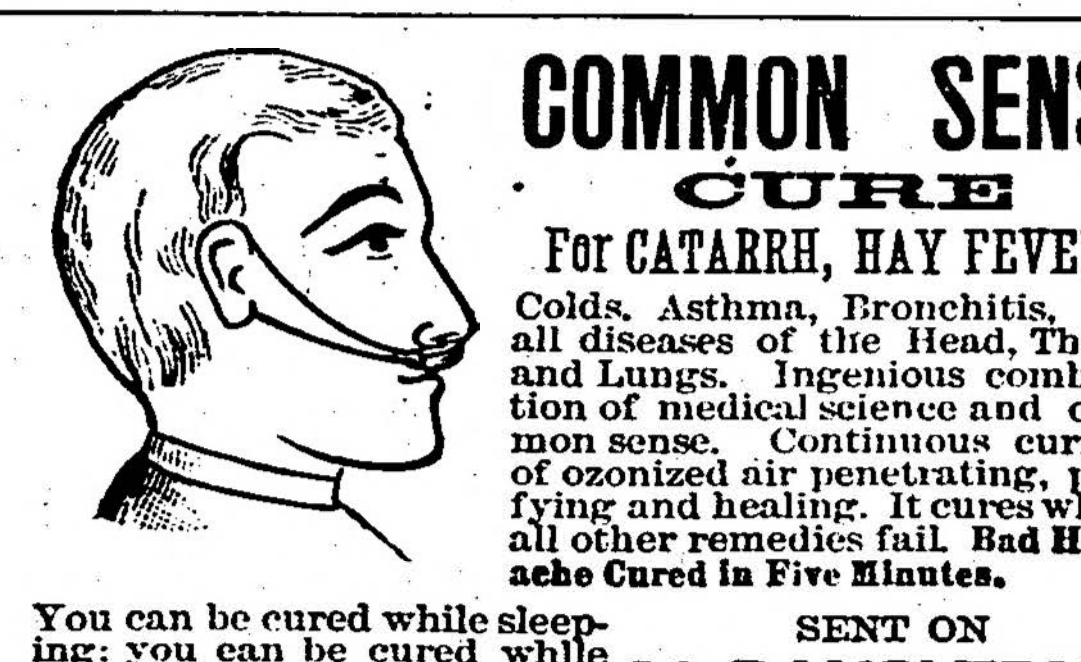
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